

TILAK MAHARASHTRA VIDYAPEETH

# VAIDIKA SAMŚODHANA MANDALA

PUNE-37

## AVESTA READER

Text, Translation

and

Explanatory Notes with Sanskrit Cognates

Edited by

Ervad Prof. M. F. KANGA



ESTD 1920

Published with the financial assistance received from  
the Ministry of Human Resource Development,  
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तिलक - महाराष्ट्र - विश्वपीठ - शाखाभूत -

वैदिक - संशोधन - मण्डलेन

प्रकाशिता

# अ वे स्ता प्र वे शि का

एवम् मा. फ. कांगा

इत्येतेन संपादिता



शके १९१०

मूल्यं ४९/- रूप्यकाणि





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## PREFACE

This book lays no claim to any special merit beyond presenting in lucid and intelligible form some material for beginning to study the Avesta language and literature. It is merely meant for an introduction. The selections here given are such as may easily be learnt. The present selections included in this Avesta Reader are fairly representative, as far as excerpts can be, of Yasna, Yašt, Vendidad and Niġāyish. I have given Haoma Yašt ( Yasna Hās IX, X, XI ) complete in order that Sanskrit scholars may get ample chance of comparing the ideas of the Avesta about Haoma with the Vedic Literature. I have given a long introductory remarks to this Haoma Yašt. I have selected Yasna Hā 12 known as the Zoroastrian Creed, wherein I have given paras 1-2 and 8-9 only. Linguistically this selection is among the oldest in the Younger Avesta or the youngest of the Gādic dialect. The essential portions of this prayer are the last two paragraphs which are repeated by every Zoroastrian each time he ties on his sacred girdle and they embody the essential features of the Zoroastrian Religion— *the establishment of peace and the stopping of bloodshed and war*. Next I have taken up Yasna Hā 54 which deals with the Yazata Airyaman, Vedic Aryaman and I have added a lengthy introduction. Then I have selected Yasna Hā 60 named “ Avestan Tandruvistih ” by the well-known Avesta scholar Ervad K. E. Kanga. This Hā or Chapter gives a very good idea of what the Zoroastrian conception of happiness is. In this text para 5 is most enchanting and most interesting. This world would be transformed into Heaven if the ideas mentioned therein are acted upon by the people and by the Nations. Further I have selected for the beginner of Avesta language Fragard II from the Vendidad text, known as ‘ the Legend of Yima ’, which may prove of interest to the Sanskrit scholars. Moreover, I have selected two Niġāyishs, Āršet Niġāyish and Ātaš Niġāyish for this Reader from the Ārtak Avistāk Text. To this small text Āršet Niġāyish I have added a long introductory remarks. Lastly I have appended in this Avesta Reader a small note on “ The ‘ Ahurian ’ and ‘ Daēvian ’ Vocabularies in the Avesta ”. The notes in general have been made brief and concise and explanatory and will prove useful in giving the student an occasional hint regarding books of reference and will thus give him interest in the literature of the subject. The comparisons with Old Persian Inscriptions, Pahlavi and New Persian, Sogdian and Manichaean Middle Persian and Parthian are added with the idea to familiarize the student with the studies next akin to his subject. Besides I have used many terms of Sanskrit grammar which are more familiar to Vedic Scholars.



Prof. A. V. W. Jackson of Columbia University, New York, published his Avesta Reader, First Series, Stuttgart, in 1893, wherein he has given the Selected Texts in original Avestan characters, notes and vocabulary. Then in 1911, Professor Dr. Hans Reichelt, pupil of the most well-known Savant and Professor Christian Bartholomae published his Avesta Reader — Texts, notes, glossary and Index in Strassburg. In this book the author has given selections from Vendidād in Avestan characters pp. 37-65 and the rest in modern transcription in English. After a lapse of about 11 years, Professor Dr. Irach J. S. Taraporewala published in 1922 in Calcutta "Selections from Avesta and Old Persian" First Series Part I, edited with translation and notes. Unfortunately, part 2 has not appeared. He was the first Director of Avestan studies in this Institute.

I take the opportunity of expressing my sincere thanks to Mrs. Nalini Dhadphale for going through the proofs of this book minutely and carefully. The delay caused in the publication of this book has been due to the great difficulty of composing a work of this kind which required types of such varied languages. For the patient and accurate work of the Vaidika Samsōdhana Maṇḍala Press in dealing with a troublesome text I wish to express both thanks and admiration.

Aēvō paṇta yō aṣahē— there is only one path which is of Righteousness. Aθa Jamyāt yaθa āfrināmi.

Vaidika Samsōdhana Maṇḍala,

Pune

Date 27-6-88

**M. F. Kanga**



## The " Ahurian " and " Daēvian " Vocabularies in the Avesta.

The curious double vocabulary of the Avesta with one word for an ' Ahurian ' being and another of the ' Daēvian ' has given rise to much conjecture. It is due to the dualistic system of the universe which has been elaborated to such an extent of ingenuity that, in a number of instances, a double vocabulary has been developed and a distinct set of terms is employed for the expression of Mazdayasnian and of Ahrimanian concepts. The war of the two spirits, the antagonism of the principles of good and evil, which is a fundamental idea in Zoroastrianism, is so pronounced that distinctive linguistic expressions are now employed for both. There are separate words used for the organs, movements, and speech of the Good Spirit and his creation, and for those of the Evil Spirit and his world. For example :

<i>Ahurian</i>		<i>Daēvian</i>	
1. cašman- dōiθra- }	eye	aši-	eye-ball
2. uš- gaoša-	ear	karəna-	
3. ah- or aṅh-	mouth	zafer- zafan-	
4. uruθwan-	belly	maršu-	
5. manaoθri-	neck	grīvā-	
6. paitištāna-	leg	zangra-	
7. sraony-	buttock	zaḍah-	
8. zasta-	hand	gava-	claw
9. vaṛḍana-	head	kamərəḍa-	brainless head
10. √i- √gam-	to go	√dvar-	to hurtle
11. √car-	to go	√pat-	
12. √tač-	to run, to walk, to flow	√zbar- √dru-	



13. √θwərəs-	to create, to fashion	√kərənt-	to cut
14. dəmāna- nmāna-	house	gərəḡa-	burrow
15. nāirikā-	woman	jahī-	harlot
16. puθra-	son	hunu-	brood
17. baoiḡi-	perfume	gaiṇti-	stench
18. √mru-	to speak	√du-	to howl, to speak noisily
19. √riθ- iriθ-	to die, to pass away	√mar-	
20. spāḡa-	army	haēnā-	
21. √ḡar-	to eat.	√gah-gaṇh-	
22. para-iristi-	death	ava-mərəti-	

For further details, readers are requested to refer to the following articles :

(1) " Etymological Studies in Ormazdian and Ahrimanian words in Avestan " by Leo Frachtenberg in Spiegel Memorial Volume, Bombay, 1908, pp. 269-89.

(2) ' The " Ahurian " and " Daēvian " Vocabularies in the Avesta ' by Prof. Louis H. Gray in the Journal of the Royal Asiatic Society, 1927, Part. III, July, pp. 427-441.



## A List of Abbreviations

abl.	-	ablative	deriv.	-	derivative or derivation
abst.	-	abstract	des.	-	desiderative
acc.	-	accusative	Dev.	-	Devanāgarī
act.	-	active	Dict.	-	Dictionary
adj.	-	adjective	du.	-	dual
adv.	-	adverb	Ed.	-	Edition
Afr.	-	Āfrīn'ān	encl.	-	enclitic
AfZ.	-	Āfrīn ī Zaratšt	Engl.	-	English
Aog.	-	Aogəmaḍaēcā	etym.	-	etymology
aor.	-	aorist	f.	-	feminine
appos.	-	apposition	f. n.	-	foot note
Arab.	-	Arabic	Fr.Barth.	-	Fragments Bartholomae's
Arm.	-	Armenian	Fr.Teh.	-	Fragments Tehmuras (=Pursišnīhā)
Ātm.	-	Ātmanepada	Fr.West.	-	Fragments Westergaard
Av.	-	Avesta	fut.	-	future
Barth.Wb.	-	Bartholomae (Wörterbuch)	GAv.	-	Gāḁā Avesta
Cat.	-	Catalogue	Geld.	-	Geldner
caus.	-	causative	gen.	-	genitive
ch.	-	chapter	gloss.	-	glossary
cf.	-	compare	Gram.	-	Grammar
cl.	-	class	Gr.Bd.	-	Grand Bundahišn
cog.	-	cognate	HNk.	-	Hāḁox Nask
Comm.	-	Commentary or Commentator	I-E.	-	Indo-European
comp.	-	compound	I-Ir.	-	Indo-Iranian
compar.	-	comparative	impft.	-	imperfect
conj.	-	conjunction	impv.	-	imperative
conju.	-	conjugation	inf.	-	infinitive
correl.	-	correlative	injv.	-	injunctive
Darm.	-	Darmesteter	inscr.	-	inscription
dat.	-	dative	inst.	-	instrumental
dem.	-	demonstrative	interrog.	-	interrogative
den.	-	denominative			



Jack.	-	Jackson	pr.	-	present
Khot.	-	Khotanian	pred.	-	predicate
Lat.	-	Latin	pref.	-	prefix
lit.	-	literally	prep.	-	preposition
Lith.	-	Lithuanian	pret.	-	preterite
loc.	-	locative	pron.	-	pronoun
m.	-	masculine	pr.part.	-	present participle
Mbh.	-	Mahābhārata	reflex.	-	reflexive
MPer.	-	Middle Persian	rel.	-	relative
ms.	-	manuscript	RV.	-	R̥gveda
neg.	-	negative	sb.	-	substantive
Nir.	-	Nirangistān	sec.	-	section
nom.	-	nominative	sg.	-	singular
NPer.	-	New or Modern Persian	Skt.	-	Sanskrit
nt.	-	neuter	sub.	-	subject
num.	-	numeral	subjv.	-	subjunctive
obj.	-	object	suf.	-	suffix
OPer.	-	Old Persian	superl.	-	superlative
opt.	-	optative	Teh.	-	Tehmura's Fragments or Pursišnīh
Pah.	-	Pahlavi	tr.	-	translation
Par.	-	Parasmaipada	Vend.	-	Vendidād
part.	-	particle	V.	-	Verb
pass.	-	passive	var.	-	variant
Pāz.	-	Pāzand	Ver.	-	Version
per.	-	personal	voc.	-	vocative
pft.	-	perfect	Vol.	-	Volume
Pers.	-	Persian	Vr.	-	Vīsparat
pl.	-	plural	VYt.	-	Vīštāp Yast
poss.	-	possessive	Y.	-	Yasna
pot.	-	potential	YAv.	-	Younger Avesta
ppp.	-	past passive participle	Yt.	-	Yašt



## Haoma Yašt

### Introductory Remarks

The word Haoma is the same as Skt. Soma and essentially expresses the same idea as in the Veda. But in the Avesta a twofold conception of the name can be traced. In the first place, it is the name of a Being or a Divinity occupying a definite place in the Avesta Pantheon, and in the second place, it is the name of a plant used in the sacrificial ritual. The conception of a yazata—a Divine Being is predominant in Y. Hā IX, while the second conception of the plant, however, predominates in the Y. Hā X. In Y. Hā 57, sections 19-20, is mentioned Haoma as Yazata or Divine Being. In Y. Hā XI 7 there is a warrior of that name mentioned, who worshipped yazatas Dravāspa and Aži and through the help thus secured made captive Fraŋrasyana or Afrāsiyāb of the Shāh Nāneh the arch-enemy of Kava Husrava. Kai Khushru of the Shāh Nāneh. There is another mention of Haoma in the Av. quoted in Fravardīn Yašt. (Yt. XIII). 116, but no details about him are given beyond his mere name as a holy man.

The ritual offering to the waters made at the end of the Yasna ritual was prepared from milk, the leaves of one plant and the juice obtained from pounding the stems of another. The pounding plant was called in Sanskrit 'Soma' in Avesta Haoma, a name which means simply 'that which is pressed'. The identity of the original plant used by the Proto-Indo-Iranians is uncertain, but may have been a species of ephedra. Zoroastrians ascribed superb qualities to this plant and they considered its juice as exhilarating and invigorating. Warriors drinking the Haoma juice would be filled with battle-fury, poets be inspired and priests become more open to divine promptings. The pounding of the plant in a stone mortar (hāvani) and the preparation from it of the offering to the waters at the end of the Yasna, forms a major part of the Yasna Ceremony. The concept developed from this ceremony of the 'green-eyed' god Haoma, the divine priest, who was invoked also as a healer and one who could protect cattle, give strength to fighting man, and ward off famine and drought.

The Divinity Haoma is mentioned in close connection with Haoma, the Plant. In fact, it would be proper to say that he was the originator of introducing the Cult of Haoma among the Aryans, and it is quite possible that the plant used at the ritual derived its name from him. He is specially distinguished by his epithets 'dūraoša', meaning 'keeping death afar, warding off death' and is also known as 'frāšmi' the invigorator. In another place he is called 'xšaθrya' meaning 'the king', which reminds one of the Vedic 'Soma Rājā'. Among the rituals of the Yajurvedic texts, the Soma-sacrifices are among the most elaborate and important, and are described in minute details in the Brāhmaṇas and Śrauta Sūtras. Earlier 'Soma' was usually thought to be a fermented drink; but the facts of the ritual exclude this, and most scholars would



now reject the alcoholic theory. It is easier to understand the marked contrast between the *divine Soma* and presumably fermented 'surā' which is mentioned often with the disapproval in the later Vedic Texts. See P. V. Kane, *History of Dharmashāstra*. II.792 ff. ... It is justified to add that *surā* seldom occurs in the Rgveda.

In this connection reference to Y. Hā X.8 and Yašt Aši ( Yt. XVII. 5 ) may be made :

' Nēmō Haomāi yaṭ viṣpē anyē maṣāṇhō aēšma hacinṭē xrvidrvō, āaṭ hō yō haomahē maṣō aša hacaite šaēpaiṭe, ' i. e. ' Homage unto Haoma, in that all other intoxications are accompanied by wrath of infuriate spear, while that intoxication which is Haoma's is accompanied by his own Aša '.

But specific references to *hurā*- Skt. *surā*- 'intoxicating liquor' are noticed in Avesta without condemnation. Similarly in Middle-Persian *hūr* is referred to as a drink for kings, and nobles, vide W. B. Henning, BSOAS. Vol. XVIII/3, 1955 p, 603. In the Rgveda references to *amśu*- (Av. *asu*-) of Soma are frequent, the word being traditionally rendered as 'stalks or stems'. Like *amśu* in relation to Soma in Rgveda, the Avesta *asu* is used only of Haoma. Prof. Ch. Bartholomae translates the word *asu*- by 'Schoss,' plant or twig of the Haoma-plant. In Y. Hā X.2. it seems possible to understand *asu*- (Parsi Skt. Version *pallavān*) as the *asu* plants (belonging to yazata Haoma). In Y. Hā IX.16 we find the text 'haomō ... nāmyasuš,' which is translated into Pah. Ver. by *narm tāk*, i. e., soft branches and by the Skt. rendering 'mṛdu-pallavaḥ', i. e., 'having soft twigs, tender sprouts'. The Soma plant was fibrous or stringy.

The slaughtering of sacrifice to the ancient gods would seem to have been accompanied with the equally ancient rite of the consumption of the fermented juice of the Haoma plant, which appears to have been associated with ritual intoxication. In Y. Hā 48.10 it is stated thus : 'When wilt thou strike down the filthy drunkenness, with which the priests (Karapans) wickedly delude (the people) as do the wicked rulers of the provinces in (utter) consciousness (of what they do)'. From the passage of Y. Hā 48 it would seem obvious that Prophet Zoroāstra is attacking a traditonal cult, wherein a bull was slaughtered at night in honour of the *daevas* : this rite was accompanied by another in which the juice of the Haoma plant was extracted and ceremonically partaken of. This juice must have been fermented and was certainly intoxicating. However, it is strange that in the later Avesta the Haoma rite had become central to the Zoroastrian liturgy itself, and the whole of the later liturgy shows that in its original form animal sacrifice must have been prominent. So in Y. Hā XI which forms part of the liturgy dedicated to Haoma, both the ox and Haoma are represented as complaining of being ill-treated; and the ox does not complain of being slaughtered, but merely accuses the Zaotar- the officiating priest of not distributing its sacrificial portion equitably, whereas Haoma complains that the Zaotar withholds from him the jaw, tongue and the left eye of the sacrificial animals, which had been allotted to him by his father, Ahura Mazdā. To my mind the words jaw, tongue and left eye are enigmatic and mysterious. This



indeed, is one of the most puzzling aspects of early Zoroastrianism, for the entire ceremony of the Yasna, of which the *Gāthās* or Psalms of the Prophet *Zaraθuštra* form part, centres round the Haoma rite. It is clear that although the ritual as performed in later times did not involve animal sacrifice, it certainly did so in its earliest form. In the historical development of the Haoma rite the 'living ox' was represented by milk '*gām jivām*', but in its original form it appears clear that an ox must have been actually immolated in sacrifice. It is sufficient to note that the so-called 'followers of the lie' must have been worshippers of the traditional gods, whose liturgy incorporated the slaying of an ox and the consumption of the fermented juice of the Haoma plant. From the *Gāthas* it is quite clear that the *dāēvas* (= the Indian *devas*) were considered by *Zaraθuštra* to be no gods at all but maleficent powers, who refused to carry on the will of the Wise Lord. The Haoma plant was regarded by the Indo-Iranians as the elixir of immortality, and as such has the special epithet '*dūraōša*' i. e. warding off death, keeping death afar. If *Zaraθuštra* intended to denounce the rite, he would have hardly referred to it by the distinguishing epithet, that attribute to it the power to conquer death. What *Zaraθuštra* actually condemns is not the Haoma ritual as such but some peculiar combination of it with a bull sacrifice, in which the plant appears to have been burnt. Such an interpretation would fit in very well with the words '*āzutōiš maθrēm*' mentioned in Y. 29.7 meaning 'sacred formula of the oblation of fat'. All that *Zaraθuštra* seems to have condemned is a form of animal sacrifice, in which the sacrificial flesh was given to the laity to consume, and in which the sacrificial meat was sprinkled with the sacred fluid and then roasted. The Haoma rite has been the central liturgical act of Zoroastrians ever since that religion developed liturgical worship. The Haoma-Cult goes back to Indo-Iranian time. In India it appears as Soma : it is the food of immortality, the food which the gods consume not only to ensure their own immortality but also to increase their strength in their struggle against their enemies. In the Veda, the Soma cult is associated primarily with the cult of the *devas*, only secondarily with that of the *asuras*.

In Y. Hā X.8 we read : ' All other intoxicants are accompanied by Fury, Anger, Wrath - *aēšma* - of the bloody spear but the intoxication produced by Haoma is accompanied by Truth and Joy; the intoxication of Haoma makes one nimble '. From the above passage it is obvious that in Zoroastrian rite some degree of exhilaration ensued from the drinking of the juice of the sacred plant, but this would have been quite different from the "*muθrēm madahyā*" i. e. 'the excrement of drunkenness', that the Prophet *Zaraθuštra* denounced so vehemently in his *Gāthās*. The Haoma sacrament then is, in every sense, one of communion. The plant is identical with the son of God; he is bruised or pounded and mingled in the mortar so that the life-giving fluid that proceeds from his body may give new life in body and soul to the worshipper.

Only the earlier part of the complete Yasna is taken up with the sacrament of the Haoma. The Haoma sacrifice is performed twice, and on the first preparation called the *paragna* it is accompanied by the offering of sacred bread called *Draona* - which is consecrated to the yazata *Sraoša*, and after consecration,



ritually consumed. Then follows the recitation of the Haoma Yašt- three chapters 9-11 of the Yasna. At the conclusion of these hymns in praise of the Divine Plant, the priests consume the sacred liquid. In the Haoma Yašt Haoma is represented as a fully authenticated Zoroastrian deity.

The Avestan Haoma is exactly identical with Vedic Soma and both refer to the sacred drink prepared from a special plant and partaken as a part of the Yasna ritual. Haoma plays an important part of the Zoroastrian liturgy. Haoma is primarily a holy plant from which the drink is squeezed out during the Yasna ritual and is at the same time yazata presiding over this plant. Three chapters of the Yasna text viz. Hās 9-11 are dedicated to Haoma as stated above. More than 120 hymns are devoted to Soma in the R̥gveda. Haoma Cult which has been in usage prior to the Reform of Zaratruštra, is given a due place in the new faith having received the stamp of the Prophet. One morning, it is narrated in Y. IX.1-2 Haoma came up to Zaratruštra, who was chanting the Gāthās before the fire-altar and asked him to seek his favour by consecrating the Haoma juice for libations and to praise him as the other eminent personages had praised him. Yima Vivarhvāt, Āθwya, θrita, Pouruṣaspa were the first personages to offer worship unto Haoma. In reply to the inquiry of Zaratruštra Haoma goes on citing instances of some of the greatest of the celebrants. The first among the celebrants to offer praise unto the yazata Haoma by pounding the Haoma plant in the special mortar for libation was Vivarhvāt, and the great boon (āyapta) he derived thereby was that the glorious Yima was born unto him (Y. IX. 3-5). Āθwya, θrita and Pouruṣaspa, the father of the Prophet Zaratruštra, were among the other prominent personages, who offered worship unto Haoma. Their reward was that illustrious sons were born unto them. Thus Zaratruštra himself was born unto Pouruṣaspa as a result of the offering of worship to Haoma (ibid 6-13). The author of the Yasna or Haoma Yašt says that the prophet Zaratruštra paid homage and oblation to Haoma yazata and proclaimed his cult as the most praiseworthy (para 16).

Zaratruštra invokes Haoma and asks from him fervour, courage, victory, health, increase, prosperity, strength of the entire body, wisdom all-embracing, so that he may move about free-at-will overcoming opposition and conquering the unbeliever. The prophet further prays to Haoma for health of the body, long continuance of the vital power, the all-shining abode of the righteous, the realization of his wishes on earth, a complete triumph over the wicked and a foreknowledge or prediction of the evil intents of the wicked (paras 17-21). Haoma in like manner gives knowledge to the aspiring students, good and faithful husbands to the beautiful maidens, offspring of innate wisdom and righteous progeny to women and all-glorious heaven of the righteous (22-23).

Yazata Haoma is invoked to guard the faithful from the harm of the wicked, to take away the strength of their hands and feet, and to confound their minds, so that they cannot see the universe with both their eye-balls. He is earnestly requested and implored to hurl his weapons at the skulls of the wicked for the protection of the righteous (paras 28-32).

The opening paragraphs of Yasna Hā XI deals with Haoma's curses. The three righteous creatures the ox, the horse and the Haoma openly



utter imprecations. The Holy Father Ahura Mazdā, as the text narrates has assigned or has set apart for Haoma as his share in the sacrifice 'the jaw bone, the tongue and the left eye'. Whosoever deprives Haoma of that portion or steals it or takes it away, which the Holy Ahura Mazdā gave me, never in this house will be born a priest, neither the warrior nor even the prosperity-bringing husbandman. This is the penalty one pays for this slight or disrespect to Haoma. The faithful is exhorted to propitiate Haoma with his due portion, lest the offended yazata should bind him with heavy iron fetters as he bound the wicked Turanian Fraγrasyān (paras 4-7). I am unable to comprehend the mysterious writing mentioned in para 4. It is pregnant with some allegorical ideas.

Haoma is the sovereign lord of all plants among both the Indians and the Iranians. Physically, it is the plant that grows on the highest summits of Mount Hara Berezaiti, the modern Alburz. The nourishing earth is its mother, where Haoma grows in vales and dales, spreading sweet perfume all around. It is of golden colour, and the celestial drink prepared from its twigs is most invigorating and beneficial for the soul of man. For, all other intoxications are associated with anger of infuriate spear, but that which is the intoxication of Haoma is accompanied by righteousness and piety and delight. He confers immortality. Haoma grows in abundance when it is praised by men. Misery vanishes and health and happiness enter the house wherein Haoma is prepared. The exhilarating drink gives inspiration and enlightenment to his supplicant and renders the mind of the poor as exalted as that of the rich. The faithful pray that the healing remedies of Haoma may reach them for the strength and soundness of their bodies. In this entire chapter X, section 16 is most appealing and most interesting. It is a sort of a *Panchsheela* of Zoroastrianism. (summerised from Y. Hā X.)

Earlier Haoma, Skt. Soma was usually thought to be a fermented drink, but the facts of the ritual exclude this, and most scholars would now reject the alcoholic theory. The sharp contrast between the divine Haoma-Soma and the presumably fermented hurā- Skt. surā is then easier to understand.

Av. epithet *zairi*- Skt. hari- is the most common of the colour epithets for Haoma- Soma. The word *zairi*- is cognate with Av. *zaranya*- Skt. *hiranya*, 'golden'. *Zairi* is not only a colour word; the intensity of colour is also expressed by it. It is dazzling, brilliant, resplendent, lustrous. Occasionally *zairi*- Skt. *hari*- came to include green among its meanings. It is attested in Iranian where Avestan *zairi-gaona* is used of Haoma, 'Golden-coloured', but also of *urvarā*-plants, where it must mean 'green'. Sogdian *zr'wn* is 'green'. Another standing epithet of Haoma is *dūraoša* 'warding off death, keeping death afar'. The Avestan description is vivid and graphic, much more informative than the Vedic. It even informs us of Haoma's taste, by the epithet *namy-asu*, meaning 'whose fibre is tender'. The epithet *namy-asu*-describes Haoma as having tasty fibres. Dr. Ilya Gershevitch explains the term *dūraoša* quite differently. He says that the gladdening effect on the mind was sufficiently intense to drown pain. He states: 'It is that *dūr*, as a noun meaning 'pain' like Baluchi *dōr*, is the object of a verbal *aoša* meaning 'to destroy, kill'. *Dūraoša* will then mean 'pain-killer'. Another special epithets are :

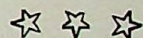


- (a) baēṣazya- healing, health-giving;
- (b) aṣavazah- truth-increasing;
- (c) hu-xratu- possessing good wisdom;
- (d) pouru-sareṣa- of many kinds; which implies that Haoma was not a single specific plant.
- (e) frāṣmi-renovator, invigorator;
- (f) frādat-gaēṭha- bringing prosperity to the world.

This divinity Haoma, the counterpart of the Indian Soma, is not mentioned by name in the Gāṭās, since his cult was strongly disapproved by Zaratrustra, although there are a few unfavourable veiled allusions to Haoma and to his worship. When pounded and pressed in Hāvani-mortar along with *jivām*-milk and consecrated water, it yielded an exhilarated drink, and this was the only intoxicant (maṣa) which produced no injurious effects. As stated above, all other intoxications are accompanied by wrath-aēṣma with infuriate spear, but the intoxication of Haoma is accompanied by Aṣa- Truth, Righteousness. The Vedic priests praised similarly Soma contrasting its effects with those produced by a fermented drink called 'surā'. The most interesting text concerning the Haoma-Worship survives as part of the Yasna Ceremony in which it precedes and accompanies the first ritual drinking of the 'parahaoma', i. e., the preparation made from Haoma. In the Yasna ritual, the first preparation of 'parahaoma' is made from Haoma twigs pounded with pomegranate leaves, mixed in pure water drawn from the well and strained through a sieve. This is prepared and offered as an oblation-zaoθra, being poured, when the service of consecration is over, into a well of running stream, situated in the Fire-Temple. Since this Haoma plant was considered as chief of medicinal herbs, the yazata Haoma was revered as a healer- possessed of power to bestow strength and health. But so close was his association with the Plant Haoma that invocations of him often blend the concepts of divinity and herb. The utensils needed for the Yasna to-day are : a container for fire; bowls for water, milk, the parahaoma, a knife, a mortar and a pestle for pounding the Haoma twigs and a hair-sieve for straining. It may be noted that these vessels are always made of metal. The container for fire is also of metal. But what the original Haoma plant was yet shrouded in mystery. The Brahmins explicitly said that they no longer possessed the *soma* of old, that it did not grow in their land. What was now-a-days prepared in the Yajña was therefore a substitute. For hundred of years the Iranians have known and used a species of ephedra as Haoma. This plant grows throughout Central Asia as well as on the mountains of Iran. It has tough, fibrous stems which require to be crushed and pounded to release the pith which possesses hallucinatory properties. Vedic poets believed Soma to have acted as a powerful stimulant of war like deeds, chiefly of the deeds of mythical Indra, but also of men going into battle. Soma is said in Rgveda to be Indra's 'vajra', i. e. mace, club and only Soma and the 'vajra' bear the epithets 'sahasra-bhṛṣṭi', 'studded with thousand spikes'. As Soma is called 'hari' and the Avestan Haoma is called zairi-gaona- and hari- and zairi- are etymologically the same word, the Vedic and the Avestan poets were repeating



the colour definition, inherited from their common Indo-Iranian ancestors. Therefore, the meaning of Avesta *zairi-gaona* is undoubtedly 'green' or 'yellowish green'. ( cf. Prof R. L. Turner, Comparative Dictionary of the Indo-Aryan Languages 808 ff. ). Av. *zairi-* on account of its being an i-stem and an epithet of Haoma is certainly to be the exact counterpart of Vedic 'hari', which is an i-stem and an epithet of Soma. In the Avesta and in the Rgveda the word *asu*, Vedic *amśu* means 'fibre', namely the fibre of whichever substitute plant the authors of either scripture believed to be Haoma/Soma. In later Indo-Aryan, the term denotes the fibre also of other plants or of fruit. Finally, I must state that all scholars - Indologists and Iranists do not at all agree with the publication of a detailed and scholarly investigation of Mr. R. Gordan Wassan, propounding the revolutionary theory that the Soma of the Rgveda was a mushroom; vide Soma, divine mushroom of immortality Ethno-mythological Studies No. 1. New York. See K. E. Kanga Avesta - English Dictionary pp. 383-384.









## YASNA HĀ IX - HAOMA YAŠT

1 -

## Text

*hāvanīm ā ratūm ā Haomō upāit̄ Zaratuštrēm,  
 Ātrēm pairi-yaoždaθentēm gāθāscā srāvayantēm,  
 ā-dim pərəsaṭ Zaratuštrō : kō narə ahī ? yim azəm  
 vīspahe ankhēuš astvatō sraēštēm dādarəsa  
 [ x̄ahe gayehe x̄anvatō amōšahe ].*

## Translation

At the period of early morning *Haoma* came up to *Zaratuštra*, ( who was ) preparing for worship the fire and (was) chanting the *Gāθas*. Unto him asked *Zaratuštra* : ' who, oh man, art thou whom I have seen the most excellent of the entire corporeal world '—of my own sun-like immortal life-.

## Notes

*hāvanīm*— adj. acc. sg. of *hāvani*, lit. the time of the *Haoma*-Sacrifice, morning; Skt सवनिम् from √hu-Skt हु to pound, to press. It is derived from \*havana- sb. nt. Skt. सवन — act of pressing the *Hōm*-juice; the word means ' relating to the act of pounding or pressing the *Haoma*-juice.'

The day among the Zoroastrians is divided into five *gāθs* or periods, each having a special prayer appropriate to it and each being associated with certain powers. The name *Asnya* — ' relating to the Day ' is given collectively to the deities presiding over the five divisions of the day :

(i) *ušahina*— ' relating to the dawn,' from midnight till dawn and is mentioned in company with *Bərəjya* — increaser of corn and *Nimānya* — Lord of the house, cf. Skt उषसु.

(ii) *hāvani*— ' relating to the *Haoma* pressing ' from sun-rise to mid-day, is mentioned in association with *Sāvaŋhi* — increaser of prosperity and *Vīsyā*— Lord of the village or clan.

(iii) *rapiθwana*— ' relating to the meal-time ' from mid-day to mid-afternoon i. e. 3 p.m., is mentioned in association with *Frādat̄-fšu*—increaser of cattle and *Zaŋtuma*— Lord of the province. In the last five months of the Zoroastrian year this period is also called " second *hāvani*."



(iv) *uzaycirina*—‘relating to Afternoon’ from mid-afternoon to sunset, is mentioned together with *Frādat-vīra*—increaser of mankind and *DaXyuma*—Lord of the country.

(v) *aiwisrūθrəma*— from sunset to midnight— is mentioned in company with *Frādat-vīspām-hujyāiti*—increaser of all good creation and *Zaraθuštrōtəma* lit. the holiest like *Zaraθuštra*— the Supreme Head of Religion. He has the standing epithet ‘*aibi-gāya*’ of uncertain meaning. (Barth. Air. Wb. 94, 88 ). Kanga ( Av.Dict. p 3 ) translates “ watching over life.” Pahlavi Version merely transcribes the word *aibi-gāya*.

*ā-* prep. at, upon, during.

*ratūm*— sb. m. acc. sg. of *ratu*-Skt. रतु, meaning time, any settled point of time, fixed time, an epoch, period. There is another meaning of the word *ratu*—meaning a spiritual leader. This same word also means ‘judge’s sentence.’

*Haomō*—nom. sg. of *haoma*, m. Skt. सोम. The name is used partly for the *Haoma* plant of magical and healing properties and for the juice of this plant and sometimes for the *Yazata* presiding over the *Haoma* Sacrifice. The word is the same as Skt. सोम and essentially expresses the same idea as in the RV. But there can be traced in the *Avesta* a two-fold conception of the name. In the first place, it is the name of a Being or a Divinity occupying a definite place in the *Avesta* Pantheon, and in the second place it is the name of a plant used in the sacrificial ritual. He is specially distinguished by his epithets *dūraoša*— ‘keeping ‘death afar, warding off death,’ *Zairi-gaona*— ‘yellow, gold coloured,’ and *uqmyasūš*— ‘with bending twigs, with soft twigs.’ This divinity, the counterpart of the Indian *Soma* and the subject of exhaustive discussion by many scholars, is not mentioned by name in the *Gāθās*, since his cult was deeply disapproved by *Zaraθuštra*. In the Younger *Avesta* *Haoma* is celebrated in the ninth, tenth, and eleventh *Hās* or chapters of the *Yasna* and in the *Hōm Yašt*.

*upāit*—impft. 3 sg. Par. of √i with *upa* pref. Skt. उपैत् came up to, approached.

*Zaraθuštrēm*—Proper Name, acc. sg. m. of *Zaraθuštra*; the name of the Prophet of Ancient Iran and the founder of *Mazdā*-Religion. For full details see Prof. Jackson, *Zoroaster, the Prophet of Ancient Iran and Zaraθuštra* edited by Prof. B. Schlerath Darmstadt 1970.

*ātrəm, āθrəm*— acc. sg. m. of *ātar*-fire. pahl ātaXš, Vedic हुताश, हुताशन.

*pairi-yaoždaθəntəm*— acc. sg. of *pairi-yaoždaθənt*, pr. part. Par. of √yaoz-dā, lit. to prepare for worship, to purify, with *pairi* Skt. परि pref. meaning preparing for worship, cleansing round about. The word *yaoždā* itself is a



compound verb, made up of \*yaoš sb. nt. + √dā Skt. धा-, Skt. yōṣ sb. nt. 'hail'. The root dā is often compounded with nouns or with other roots. e.g. Xruždā skt. क्रुध्-धा, to harden; ni-šabdā, to lull to sleep; pazdā ( Skt. पद् + धा ) to stamp on the ground; mazdā ( Skt. मन् + धा ) to pay heed to; voīdā ( Av. √voij, to injure + √dā ) to smite, to lift up a weapon; aogazdastəma ( V. VII. 27 ), superl. of aogaz-dā 'most strength giving' ( Barth. Air. wb. 38 ) On compound verbs. see Jack. Av. Gram. § 692 and Whitney Sanskrit Grammar § 1090.

*gāθās-ca-* acc. pl. f. of *gāθā* Skt. गाय song. hymn, especially the five *Gāθās* in the narrower sense; designation of all pieces of the Avesta. written in the peculiar *Gāθā*-dialect; Songs or Sermons in verse, the oldest literary monument of the Iranians. These are metrical and are supposed to have been the words of Zoroaster himself. For further description, see my Introduction to Dev. Av. pt. I. The enclitic particle -ca is always joined on to the previous word, and where the visarga ( I-E. s ) is at the end of the previous word, the Sandhi shows the-s; e. g. Haomō Skt. सोम but Haomas-ca ( सोमस्च ).

*Srāvayaṇtəm* - acc. sg. of *Srāvayaṇt* - pr. part. Par. of √sru-श्रु, to sing, to chant-cl. lo. chanting, singing; Skt. श्रावयन्तम्

*ā-dim-* Skt. आ-तम् to him, unto him; dim is the third per. pron. acc. sg. m.; there are other forms like tam, dim used for acc. sg. of the third per. pron. ā-prep. to, for, at.

*parasat-* impft. 3 sg. Par. of √pərəs, to ask, to question; asked, interrogated; Skt. अपृच्छत्. The augment a is frequently omitted in Avesta.

*kō* - Skt. कः, Interrog. pron. nom. sg. m. who.

*narə* - voc. sg. of nar man oh man !

*ahi* - Skt. अग्नि. pr. 2 sg. of Par. of √ah, Skt. √अस् to be, thou art.

*yim* - rel. pron. acc. sg. m. of ya, Skt यम्. In the neighbourhood of the palatal sounds y, c, j and ṣ the-em generally changes to-im; e. g. vāčim Skt. वाचम्, bajina Skt. भाजन, drujim Skt. द्रुहम्, but drujəm is also found.

*azəm* - Skt. अहम्, first per. pron. nom. sg., I.

*vīspahe* - Skt. विश्वस्य. gen. sg. of vīspa- m. adj. all, every, whole, entire. of all, of the whole.



*ayhjuš* - gen. sg. m. of *ayhu* or *ahu*-meaning being, existence, life; world. Skt. अयु; from √ah-to be, to exist. There is a variant form of the word *ayhu* also found frequently, namely *ahu*-अहु. The *h* inserted before the *h*-is governed by rather complex rules, and in the declension we find both the variants *ahu* - and *ayhu*-used side by side. cf. *vohu* and *vanhu*. Skt. वयु.

*astvatō* - gen. sg. m. of *astvat*-Skt. अस्थित् lit. possessing bones, i. e. the corporeal, material; made up of *ast*-sb. nt. Skt. अस्थि bone, body and *vat*-possessive suffix.

*sraēštām*-acc. sg. of *sraēšta*-superl. of *srīra*-adj. best, most excellent, most splendid or beautiful; Skt. श्रेष्ठम्. The ए and ओ of Skt. are regularly represented in Av. by the diphthongs *aē* and *aō* respectively.

*dādarəsa* - pft. 1 sg. Par. of √darəs-Skt. दृश् to see. I have seen. Skt. ददर्श. Note that in Avesta as also in Veda the perfect tense does not necessarily have a past significance. The idea is more that of being परोक्ष, i. e. happening in the presence of the speaker.

*šahe* - gen. sg. of the reflex. pron. *ša* - Skt. स्व, of one's own, his own, स्वस्य.

*gayəhe* - gen. sg. of *gaya*-sb. m. life from √gay-to live. cf. Skt. गय- family, house.

*šanvatō* - gen. sg. of *šanvañt*-adj. meaning bright, brilliant, shining, sunny, cf. Skt. svārvant-.

*aməsahe* - adj. gen. sg. of *aməša*-immortal, undying Skt. अमृतस्य; derived from *a*-neg. part. not and *məša* = *mərata*, p p p of √mar, √mərə Skt. मृ to die. The equation Skt. *ṛt*=Av. *š* was first given by prof. Ch. Bartholomae. Note these last four words '*šahe gayəhe šanvatō aməsahe*' form the gloss or comment explaining the idea of *Sraēšta* and as such they do not form part of the text as hitherto understood by Avestan scholars. Grammatically they are gen. sg. and thus cannot fit well in preceding clause. All these four words are taken from Tir Yašt-Yašt VIII, 11 : 'frā nəruiyō ašavaoyō θwarštahe žrū āyu šušuyām šahe gayəhe šanvatō aməsahe,' i. e. 'I should have come to the holy men with the age of the appointed time of my own, sun-like or shining, immortal life.' Prof. Karl Geldner in his "Die Zoroastrische Religion (Das Avesta)," Tübingen 1926 p. 25 translates. this phrase "in meinem vortrefflichen unsterblichen Leben" meaning "in my excellent immortal life".



## Text

- 2 -

*Āat mē aēm paityaoxta Haomō ašava dūraoṣō:*

*‘Azəm ahmi, Zaratuštra, Haomō ašava dūraoṣō.*

*Ā mqm yāsaṛjuha, spitama, frū mqm hunvaṛjuha xarəde,*

*aoi mqm slaomaine stūdi, yaθa mā aparaciṣṣaoṣyanti stavqn.’*

## Translation

Thereupon this *Haoma*, the righteous, warding off death, replied unto me : ‘ Oh *Zaratuštra* ! I am *Haoma*, the righteous, warding off death. Do thou desire earnestly for me, Oh *Spitama* ! do thou pound me for drinking; do thou praise me for strength just as the future Saviours have praised me.’

## Notes

*āat*— adv. Skt. आत, then, thereupon; since that time; but; for.

*mē*— first per. pron. dat. sg. Skt. मे, मयम्, to me, unto me.

*aēm*— dem. pron. nom. sg. this; orig. ayəm Skt. अयम् see Jack. Av. Gram. §422 and §64.

*paityaoxta*— ( var. paiti-aoxta ) impft. 3 sg. Ātm. of √vac- with paiti Skt प्रति pref. meaning he replied, he answered. In Skt. it would be Par. प्रत्यवोचत्.

*ašava*— adj. nom. sg. m. of ašavan- lit. possessing righteousness— Truth, holy, righteous; Skt. ऋतावा. For the declension of the word ašavan, see Kanga Av. Gram. §141

*dūraoṣō*— nom. sg. m. of dūraoša-. The word is a compound and various meanings are suggested of its second component aoša-. The first part is dūra- दूर far, wide spreading. The second component aoša- may mean

- (1) radiance from √uṣ to shine;
- (2) sickness from √uṣ, to be weak, to be faint;
- (3) death from √uṣ, to be weak, to be faint.

Hence the meanings of the compound would be, respectively

- (1) “ of far- spreading radiance ” ( Bartholomae, Hb. air D. )
- (2) “ warding off sickness ” ( K. E. Kanga. Av. Dict. )
- (3) “ warding off death, ” “ keeping death afar ” ( wolff. )



Pahlavi Version is a mere transcription of the Av. word, viz: *dūrōš* and adds a commentary to this expression thus: *hat dūrōših-aš ē ku ōš hač rōβān ī martōmāu dūr dārēt; Rōšn guft hat a-ōših pat Hōm bavēt*, meaning know that his quality of keeping death afar is this that he keeps afar death from the souls of men; Rōšn said: 'know that immortality arises through (the drink of) Hōm. To this corresponds the Parsi - Sanskrit *dūra-mṛtyu*. Skt. *durōṣa* occurs in three Rigveda contexts. for which we have commentaries (1) RV. 9. 101. 3 : *durōṣam* (2) RV. 8. 1. 13 : *durōṣāso* (3) RV. 4. 21. 6 : *durōṣāh*, see "*Dvāra Matīnām*" by Prof. H. W. Bailey in Bulletin of the school of Oriental and African studies, 1957, Vol. XX pp 53- 58 for full details.

*ahmi*- (1) Skt. अस्मि. pr. 1 sg. Par. of  $\sqrt{ah}$ . to be. I am.

(2) it is loc sg. of the dem. pron. *aēm*, Skt. अयम्, meaning in this; e. g. *ahmi nmānē*=in this house.

*ā ... yāsaṇuha* - impv. 2 sg. *Ātm.* of  $\sqrt{yās}$  Skt. याच् to desire, with -ā pref. 'do thou desire ardently', 'do thou desire earnestly'; Skt आयाचस्व. Note the equation (a)ṇuha=a-sva. See the word 'fiā.. huvaṇuha' below.

*mam*- first per. pron. acc. sg. me Skt. माम्.

*Spitama*- voc. sg. of *Spitama*, a patronymic name of *Zarathuštra* from his ancestor of that name. The name of *Spitama* was used as a family name by his decendents; hence *Zarathuštra* is often called *Spentamāna*. The meaning of the name seems to be "the holiest noblest" from  $\sqrt{spi}$ - to be white, to be pure.

*frā ... huvaṇuha*- impv. 2 sg. *Ātm.* from  $\sqrt{hu}$  Skt. हु to pound, to press with *frā*- pref. Skt. प्रहृनुष्व, do thou press forth, do thou pound or prepare.

*ṣarōtē*- dat. sg. of *ṣarōti*-sb. from  $\sqrt{ṣar}$ -to eat, to drink; for drinking. cf. Skt. पीतये.

*aoi stūdi*- impv. 2 sg. Par. of  $\sqrt{stu}$ - Skt. स्तु to praise; with *aoi* (var. *avi*.) pref. Skt. अभि. do thou praise. Skt. अभिस्तुष्व; pref. *aoi* is spelt elsewhere as *avi-aiwi*, *aibi*-. The ending -di is I-E and is found in Veda-Greek *θi*.

*staomaine*- dat. sg. of a sb. \**staoman*. Prof. Henning interprets the hapax \**staoman* by "strength" comparing Pahlavi Psalter *stwmnyhy* 'strength' (see Andreas-Barr, *Bruchstücke Einer Pehlevi-übersetzung Der Psalmen* Berlin, 143). Man. Parthian '*stwmnyft*' defiance. see Prof W. B. Henning Memorial Volume ed. by Prof. Boyce and Gershevitch. London. 1970 p.63. Prof. Taraporewala takes the word as loc. sg. of *staoman*-and translates "in a hymn of praise." Prof. Reichelt takes it as a dat. inf. and translates the sentence "praise me that I may be praised." Prof. Henning translates "praise me for strength." Pahlavi



Version gives 'apar man pat stāyišn stāy' [ander yazišn], i.e. do thou praise me in adoration [i.e. in the Yasna Ceremony].

*yaθa-* gāθic Av. *yaθā*. Adv. Skt. यथा. as, just as, like.

*apara-ciṭ-* nom. pl. m. of *apara-* "the later ones, the future ones" (Barth. Air. Wb. 77). The enclitic-*ciṭ* is added more often in Av. than in Skt. and to a greater variety of stems, cf. *azəm-čīṭ*, even-I; *taē-čīṭ* even they. It is rendered in Pahlavi Version by *pas* and in Skt. Version by *paścāt*, i.e. in both these versions Av. *apara-* is taken in the sense of an adv. "hereafter." See Jack. Av. gram. §408. Skt. अपराचित्. In Av. as in Skt. *ciṭ* is indefinite in sense.

*mā-* first per. pron. acc. sg. Skt. मा. me, see *mām* above.

*saošyāntō-* nom. pl. of *saošyānt-*, fut. part. active of √*su-sav* to be useful, to be profitable, to produce the benefit; *Saošyānt*, Saviour, Helper. *Saošyānt* is the name given to the order of Beings, who appear in the world from time to time to fight the evil and to re-establish the law of Aša-truth, righteousness in the world. The term may be used in the sense of "those who work for the good of humanity," i.e. Prophets and Teachers of the Law. In a stricter sense, specially when used in the singular, the name denotes a special teacher who is to appear in the future and re-inaugurate the golden age, somewhat like the Kalki-avatāra of the Hindus. This *saošyānt* is said to be the seed of *Zaraθuštra*, who is to be born in the future to produce the renovation. Vide *Zamyāt* Yašt-Yašt XIX.

*stavqn-* impft. subjv. 3 pl. Par. of √*stu-stav* to praise. Skt. स्तवन् did praise, might praise. Prof. Reichelt translates *stavān* as "shall praise" in the sense of the future.

### - 3 -

#### Text

*āaṭ aoxta Zaraθuštrō: 'nāmō Haomāi !*  
*kaśa-θwqm paoiryō, Haoma, māšyō astvaiθyāi hunūta gāēθyāi ?*  
*kā ahmāi ašiš arānāvi ? ciṭ ahmāi jasaṭ āyaptam ?'*

#### Translation

Thereupon said *Zaraθuštra*: 'Homage unto *Haoma* ! Which mortal, Oh *Haoma* ! (was) the first (who) pounded thee in the corporeal world ? What blessing unto him was granted ? What profit to him accrued ?'

#### Notes

*aoxta-* impft. 3 sg. Ātm. of √*vac*-to speak. cf. Skt. उक्त. said, spoke; see *paityaoxta* in sec. 2 above.



*nəmō-* nom. sg. of sb. nt. of *nəmah* Skt. नमस् derived from  $\sqrt{\text{nam}}$ -to bow, to pay homage; meaning salutation, reverence, homage, respect, prayer. Pah. *nimāčē*.

*Haomāi-* dat. sg. of *haoma*, unto *Haoma*; Skt. सोमाय. See *Haomō* in para 1 above.

*Kasō-θwam-* *kasō*, a variant of *kō*, nom. sing. of the interrog. pron. *ka*, who. The word occurs also as *kas* or *kaš*, when used in a comp. or with enclitics, e.g. *kasnā*, *kaste*, etc. The *Kasō-θwam* seems to be a similar use, though *θwam* is not enclitic. The *-ə* inserted is euphonic. *θwam*-second per. pron. acc. sg. meaning 'thee,' Skt. त्वाम्.

*paoiryō-* nom. sg. m. of *paoirya*-adj. Skt. पूर्व्य first; when used as adv. it means 'first' (of time); Gāthic Avesta is *paouruya*.

*mašyō-* nom. sg. m. of sb. *mašya*. Skt. मर्त्य, a mortal, a human being, man; derived from  $\sqrt{\text{mərə}}$  or  $\sqrt{\text{mar}}$ , to die.

*astvaiθyāi-* adj. dat. sg. of *astvaiti-* f. corporeal, material, Skt. अस्थित्यै; see *astvatō* in sec. 1 above, for the corporeal, for the material; adj. qualifying the noun *gaēθyāi*.

*gaēθyāi-* dat. sg. of *gaēθā* f. world, life, from  $\sqrt{\text{gi}}$ -to live. See Jack. Av. gram. §245.

*hunūta-* impft. 3 sg. *Ātm.* of  $\sqrt{\text{hu}}$  Skt.  $\sqrt{\text{su}}$ -to pound, to press; pressed out, pounded. Augment is dropped. Note the *Ātm.* "In the Av. the *Ātm.* is used more frequently in its original sense than in Skt; the sense namely, of the subject of the verb, profiting by the action. (cf. the "middle voice" in Greek.). Another point to note is the long *-nū* where the Skt. would show the short *nu*. This is due to the strong stress accent in Av. which developed in place of the original pitch accent of the I-E. *Ursprache*, which latter has been preserved intact in the Vedas."

*Kā-* Interrog. pron. nom sg. f. what. Skt. का. see Kanga Av. gram. §230 p. 151.

*ahmāi-* dat. sg. of the dem. pron. *aēm* to him; Skt. अस्मै.

*ašiš-* sb. f. nom. sg. of *aši*-lot, reward, merit, blessing; from  $\sqrt{\text{ar}}$ , to grant, to allot, cf. Old Iran. *ṛti*- 'the act of obtaining' and 'the thing obtained' (Bailey, *Zoroastrian Problems in the Ninth Century Books*, Oxford, 1943, 1971 p. 4). Pahlavi Version translates the word by *tarsākāših*, meaning respect, reverence; Skt. Version gives *upakṛtim*, 'favour' but elsewhere Skt. Versionist renders it by *bhakti*.



# HAOMA YAŠT

9

*arənāvi*-aor. passive 3 sg. of √ar-to grant cl. 5. was granted. This is the special form of the aor. See Whitney Skt. Gram. 842ff and Reichelt Aw. Elem. §232. In Av. as in Skt. an aor. 3 sg. in-i with passive meaning occurs, though it is not of common use. The form is made by adding i to the verbal root, which has either the Vṛddhi or Guṇa strengthening. The form may take the augment as in Skt. e.g. *avācī* (GAv.), *vācī*=is called; *srāvī*=is heard; *āidi*=is said, is spoken of. The form YAv. *arənāvi* is made, not directly from the √ar, but from the prepared stem *arənu-arənāu*. See Jack. Av. Gram. §§ 667-668. Bailey (Transactions of the Philological Society, 1959 p.71) translates the phrase *ašiš arənāvi* "the fortune is made a share for him."

*ciṭ*-interrog. pron. nom. sg. nt. a variant palatalised of ka-what, cf. Lat. quid. The *ciṭ* shows the final-*t* after analogy of *yaṭ*, *taṭ* etc. Skt. shows the चित् only as the indef. encl. part. See *apara-ciṭ* in sec. 2 above.

*jasat*- aor. augmentless 3 sg. Par. of √gam - to come, to go; came, accrued. Skt. गच्छत् Pāh. Ver. mat 'came.'

*āyaptam*- acc. sg. nt. of *āyapta*-sb. gain, profit, success, fortune; pl. 'boons, riches, delights'; derived from √ap, Skt आप् to obtain with ā-pref. The -y- is euphonic to avoid the hiatus. Skt आप्तम्.

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## Text

*Āat me aṣm paityaoxta Haomō ašava dūraošō :*  
*'Vīvaṇhū mqm paairyō mašyō astvaiṭyāi hunūta gaēṭyāi;*  
*hā ahmāi ašiš arənāvi, taṭ ahmāi jasat āyaptam : yaṭ*  
*hē puθrō us-zayata, yō Yimō Xšaētō, hwaθwō, ʾarənaṇjuhastamō*  
*zātanqm, hvarə - darəšō mašyānqm; yaṭ kərənaoṭ*  
*aiṭhe xšaθrāda amaršəṇta pasu-vīra, aṇhaošəmnē āpa-urvaire, ʾairyaṇ*  
*ʾarəθəm aṇjamnəm.*

## Translation

Thereupon this *Haama*, the righteous, warding off death, replied unto me: 'Vīvaṇhvāt (was) the first mortal (who) pounded me in the material world. Unto him this blessing was granted, unto him this profit

...2..



accrued: namely, to him a son was born, who (was) *Yima* the king, possessing large flocks; the most resplendent of those born, and having sun-like appearance amongst men, who made during his rule, both cattle and men undying, both waters and vegetation not drying up and inexhaustible food fit for eating.

### Notes

*Vīvaŋhā* – Proper Name. nom. sg. of *Vīvaŋhvat*, Skt. *विवस्वत्* father of *Yima* and grandson of *Hošang*, who was the grandson of *Gaya Marətan* the first human being. *विवस्वत्* is the father of *यम* in the *Veda*. He is said, both in the *Veda* and *Avesta*, to have been the first sacrificer.

*hā* – Skt. *ह*, dem. pron. nom. sg. f. this, See Jack. *Av. Gram.* § 409. and Whitney *Skt. Gram.* § 495.

*ta* – Skt. *त*, dem. pron. nom. sg. nt. this.

*ya* – conjunction, exactly as in Skt. namely, that.

*hē* – Third per. pron. gen. sg. his, Skt. *अस्य*. There is a variant *šē* also found in *Av.* cf. *Prāk. से*. See sec. 28 below; *hē* and *šē* are enclitics used in *YAv.* frequently both dat. sg. and gen. sg. See *Kanga Av. Gram.* § 212 p. 141.

*puθrō* – sb. m. nom. sg. of *puθra* Skt. *पुत्र*, son. from  $\sqrt{\text{pu}}$  to purify + *θra* Skt. *त्रा* - suff. *Pah.* *pusar*, *pus*.

*us-zayata* – impft. 3 sg. *Ātm.* of  $\sqrt{\text{zan}}$  Skt. *जन्* to be born, with *us* pref. augmentless; was born. Skt. *उदजायत*.

*yō* – rel. pron. nom. sg. m. who.

*Yimō* – Proper Name. nom. sg. of *Yima* Skt. *यम*. *Yima* is identical with the Vedic *Yama*. Etymologically his name means *Twin*, and this is probably the real meaning, because there is a mention of his twin sister *Yamī*, though in the Zoroastrian literature, she is not mentioned till much later. This is evidently an old Aryan legend of the first progenitors of mankind. *Yima's* rule was the golden age of the world ( cf. *Vend.* II ) but he was also the first human being who died and after his death he became the god of the dead. cf. *Rv.* X. 14. In the *MPer.* literature and in the Persian Epos, the *Šāh Nāma* he is called *Jamšed*, i. e. *Av.* *Yimō Xšaētō*.



*Xšaētō* - adj. nom. sg. m. of *xšaēta-*, shining, brilliant, splendid, illustrious, majestic; from  $\sqrt{xš}$  - to shine, to beam. This word is variously translated : Barth. ( Air. Wb. 541 ) "strahlend" i.e. shining, beaming, radiating; Geld. "mächtig" i. e. powerful, mighty, strong; Lommel "König" i. e. king; Henning ( Mitteliranische Manichaica aus Chinesisch. Turkestan, 1.187 n. 6 ) "Herr" i. e. master, lord; Gershevitch ( The Avestan Hymn to Mithra, P. 331. ) "majestic"; Taraporewala "Ruler" comparing the word with OPer. 'xšāyaθiya' found constantly in the Cuneiform Inscriptions. The above meanings are justified by the meaning of Sogdian *xšyō* "lord" and the later Iranian words which correspond to the Av. *xšōiθnī-* f., viz. Arm. *ašxēn* and Oss. *aexsin* 'lady.' Pah-šēt.

*hvaθwō* - adj. nom. sg. of *hvaθwa-* made up of *hu-* good and *vaθwa-* sb. nt. 'a herd, a flock ( of animals ); a multitude ( of men )'; meaning "possessing large flocks or having a large retinue" ( K. E. Kanga ); 'magnificent' ( Taraporewala ). Pah. Ver. gives 'huraṃak', i. e. possessing a good flock and this is further explained by the Pah. Comm. thus: 'Ku ramak ī martōmān ut ramak ī gōspandān druvist dāšt', meaning he kept well the multitude of men and the flock of animals. cf. *hvaθwavant* - Vend. III. 2. "having good or beautiful herds. "

*ṣarənaṃhastəmō* - nom. sg. m. of *ṣarənaṃhastəma*, superl. of *ṣarənaṃhvant* - adj. most illustrious, most resplendent; most glorious; lit. most possessed of *ṣarənah*. This Av. *ṣarənah-ṣarənaṃh-* has almost exactly the same sense of the तेजस् of Skt. literature. For the explanation of the term *ṣarənah* see Bailey, Zoroastrian Problems in the IX Century Books, Oxford. 1943 ch. I, pp. 1-51.

*Zātanaṃ* - gen. pl. of *zāta-*, ppp. of  $\sqrt{zan}$ , to be born; of those born. Skt. जातानाम्.

*hvarə-darəso* - nom. sg. of *hvarə-darəsa-* adj. looking like the sun, having the appearance of the sun; derived from *hvarə-* Skt. स्वर, सूर्य, the sun and *darəsa-* Skt. दर्श look, appearance.

*mašyānaṃ* - gen. pl. of *mašya-*, of mortals, among men, Skt. मर्त्यानाम्. See *mašyō* in para 3 above.

*yač* - rel. pron. nom. sg. nt. better *yō*, who; antecedent to the word *Yimō*.



*kərənaot* – impft. 3. sg. Par. of  $\sqrt{kərə}$ . Skt. कृ to do, to make, cl. 5, augmentless. Skt. अकरोत्, he made, he did. In the Av. as in Veda, the  $kərə$ - $\sqrt{k}$  is used in the  $\bar{n}$ -class.

This same root  $kərə$  has other meanings :

2)  $kərə$ - pr.  $carəkərə$ -, caus.  $kāraya$ -, to remember; causal “to impress on the memory, to point towards (acc.)”.

3)  $kərə$ - pr. (iter.)  $kāraya$ -, to sow.

4)  $kərə$ - pr. (iter.)  $kāraya$ . to furrow; with pairi- pref. to draw, furrows (going) round about.

*ai̯he* – gen. sg. of dem. pron. a-, m. his; Skt. अस्य. The regular GAv. form is *ahyā* and the YAv. form is *ahē* for the masc. The form *ai̯he* is formed after the analogy of the f. *ai̯hā* skt. अस्याः, where owing to the epenthetic i, the  $\eta$  changes to  $\acute{\eta}$ . The two nasals  $\eta$  and  $\acute{\eta}$  are difficult to distinguish in pronunciation and in actual practice are not sounded differently. The  $\eta$  is the guttural nasal = Skt. ङ and  $\acute{\eta}$  has a slightly palatalised value and occurs with an i or e, i.e. with palatal vowels. According to Reichelt (Aw. Elem. § 568) the genitive of the dem. pron. a- used as reflexive when referring to the subject of the principal sentence.

*xšaθrāda* – abl. sg. of *xšaθra*, power, rule, kingdom.

The form of the abl. ending *āda* is peculiar to Av. and becomes a regular ending for the abl. by the enclitic postposition *-ā* being incorporated with the original ending *āt*. Another point to note about this abl. ending is that the *-āt*, which originally, as also in Skt. belonged to the stems in-a only was in the Av. extended to all nouns thus completely replacing the original I-E. -as (अस्) (Jack. Av. Gram. § 222).

The sense of the abl. here may be taken as :

i) referring to space “in his kingdom”,

ii) referring to time “during his rule”, or

iii) causal “owing to his rule”.

*amarəšənta* – (V. 1. *amərəšənta*-, *amarəšənta*-) adj. acc. du. of  $\acute{s}$ - aor. part. active from  $\sqrt{mar}$ , Skt. मृ to die, with neg. pref. a-; undying, immortal Skt. अमरिष्यन्ता.

*pasu-vīra* – a dvandva comp. acc. du. both cattle and men; derived from *pasu*- ‘cattle, small cattle’ and *vīra*- sb. m. Skt. वीर man, esp. a warrior.



*aṅhaošəmne* – adj. f. acc. du. of *aṅhaošəmna*. pr. part. *Ātm.* of  $\sqrt{\text{huš}}$   
Skt. शुष्, to dry up, with neg. pref. -a; not drying up; Skt. अशुष्माणे.

*āpa-urvaire* – a dvandva comp. acc. du. both waters and vegetation. Skt.  
आपः उर्वरा. See Jack. Av. Gram. § 879 and Whitney Skt. Gram. § 1252 and § 1255.

*šairya* (n) – This is how I read the word and I take it as acc. pl. of  
*šairya*-adj. 'fit for eating, edible', qualifying the noun *šarəθəm*. acc. sg. used  
collectively. Reichelt follows Barth. and takes the word *šairya* to be an inf.  
acc. sg., object of the verb *kərənaot* and compares the sentence with the Vedic  
construction Rv. VII. 21. 3. where the inf. is used as object of the finite verb  
and translates "made for feeding". K. E. Kanga takes the word as opt. 3 pl.  
Par. of  $\sqrt{\text{šar}}$  to eat and translates "they (i. e. the people) might eat."

Pah. Ver. translates the Av. word by *Wštmwn ān Ir. šarandagān*,  
meaning 'eaters'. Skt. Ver. renders the Av. word *šairya* (n) by "*Kṣudhitā-*  
*nām*" meaning "of the hungry ones".

*šarəθəm* – acc. sg. of *šarəθa*-sb. nt. food. from  $\sqrt{\text{šar}}$ -to partake of  
food, to eat, to consume.

*a-jyamnam* – adj. acc. sg. of *a-jyamna*. pr. part. *Ātm.* of  $\sqrt{\text{jyā}}$ , to decay,  
to be exhausted, with neg. pref. -a; inexhaustible, never failing. cf. Yt.  
Fravartēn (Yt. XIII). 14. *a-fra-jyamnā* and *a-jyamnam* in Vend. II. 26.

## -5-

### Text

'Yimahe xšaθre aurvahe nōit aotəm āyha nōit gərəməm,  
nōit Zaurva āyha, nōit mərəθyuš, nōit araskō daēvō-dātō;  
pañcadasa fracarōiθe pita-puθrasca raodāēšva katarasciṭ  
yavata xšayōiṭ hvaθwō Yimō vīvayuhatō puθrō

### Translation

During the rule of the illustrious *Yima* there was neither (excessive)  
cold nor (excessive) heat, neither was there old age nor death, nor (was  
there) illness created by the *Daēvas*. Both father and son moved about  
each (seeming only) fifteen (years of age) in appearance as long as *Yima*  
possessing large flocks, the son of *Vivānhvat* ruled.



# Notes

*Yimahe* - gen. sg. of Yima, Proper Name; see notes on Yimō in sec. 4 above.

*xšaθrē* - loc. sg. of *xšaθra-*, in the kingdom, during the rule. See *xšaθrañda* in sec. 4 above.

*aurvahe* - gen. sg. of *aurva-* 1) quick, speedy; 2) brave, valiant; 3) renowned or illustrious.

*nōiḥ*.....*nōiḥ* - adv. neither...nor. *nōiḥ* by itself is stronger as a negative and may be translated "never"; comp. of *na* + *iḥ* Skt. नेत्.

*aotam* - nom. sg. nt. of *aota-* sb. meaning cold, coldness, frigidity. cf. *aodar-* sb. nt. 'coldness' Skt. ऊष्.

*āṇha* - pft. 3 sg. of *√ah-* Skt. अस् to be; there was, there has been; Skt. आस.

*garəməm* - nom. sg. nt. of *garəma-* i) adj. hot, warm ii) noun. 'heat' Skt. गर्म cf. Greek 'thermos.'

*zaurva* - nom. sg. m. of *zaurvan-* old age, decrepitude, infirmities of senility; cf. Av. *zaurura-*, adj 'weak because of age' and Skt. जरिमन्.

*mərəθyuš* - sb. m. nom. sg. of *mərəθyu-* Skt. मृत्यु, from *√mərə*, *mar*, to die; death.

*araskō* - nom. sg. of *araska-* sb. m. envy, jealousy. Pahl. tr. "arišk"; NPer. 'rashk' Barth. (Air. Wb. 187) remarks that though derivation and tradition agree as regards the meaning "envy", still the meaning "illness" would suit the context better. He thinks *yaskō* might have been the original reading.

*daēvō-dātō* - nom. sg. of the comp. *daēvō-dāta-*, created by the *daēvas*, "following the law of the demons", - derived from *daēva-* demon and *dāta-* ppp. of *√dā-* to create, to produce; 'produced, created, Law.' The term *daēva* is the same as Skt. देव-, from *√div-* to shine; but the meanings are opposite. This points to a period of Indo-Iranian unity, which was later disturbed by some religious quarrel. In fact the names of a great many Hindu deities are used for demons in the Av. and vice versa in the Veda. The followers of the Lie were worshippers of the *daēvas*, a word that, in Zoroastrianism, comes to mean simply 'demon'. Originally the *daēvas* were not demons, they were a class of gods that were common to the Indians and Iranians alike. This is made certain by the fact that in the RV, in India two classes



of deity are distinguished, the asuras and the devas, the former being more remote from man and the latter being closer to him. In the RV. the greatest of the asuras is Varuṇa, the protector of Truth, who is the guardian of the moral law, whereas the greatest of the devas is Indra, the War-God of the Āryans, who is the very personification of victorious might, and who is not concerned with the moral order. The fate of the two classes of deity was very different in India and Iran; for whereas, in India, the asuras in the course of time sank to the rank of demon, in Iran it was the daēvas (= devas) who met with the same dismal fate, largely as a result of the direct onslaught that Zoroaster unleashed against them. It is amply clear from the Gāthās themselves that the daēvas (= the Indian devas) were considered by Zoroaster to be no gods at all but maleficent powers who refused to do the Will of the Wise Lord. Further evidence of this is supplied by the Later Avesta where we find some of the demons' names, and these names correspond exactly to the names of some of the most prominent and popular gods of the RV.

*pañca-dasa-* nom. du. m. of *pañca-dasa-* num. adj. 'fifteenth' Skt. पञ्चदश; of fifteen years (of age), fifteen (years old). See Kanga Av. Gram. §§ 198.

*fracarōiḥe-* subjv. 3 du. Ātm. of  $\sqrt{\text{car}}$ , Skt. चर्- to move; with *frā* Skt. प्र pref.; might move about.

*pita-puṭras-ca-* nom. du. m. of *pitar-puṭra*, both father and son. Skt. पिता-पुत्रश्च; *pitar-sb*, m. father and *puṭra*-Skt. पुत्र-son.

*raoḍaēśva-* loc. pl. of *raoḍa-*, growth, stature, Skt. *rōha-* from  $\sqrt{\text{raoḍ}}$ -to grow, to sprout, to shoot; when used in plural, it means, 'appearance, form'; in appearance.

*kataras-ciṭ-* nom. sg. m. of *katāra-ciṭ*-who, which of two? in indefinite sense; with *ciṭ* it means 'each of two, either of them,' i.e., both of them; *katāra*-Skt. कतर, Pahl. *katār*, Greek '*poteros*' and *ciṭ*, as in Skt., is indefinite in sense. Prof. Taraporewala remarks; 'This word is evidently a later addition made in order to emphasise the sense fully, as it does not fit in with the metre'.

*yavata-* adv. and conj. as long as; so long as; till; Skt. यवत्.

*Xšayōiṭ-* opt. 3 sg. Par. of  $\sqrt{\text{xšā}}$ -to rule, to govern over, to be master of; may rule, may reign; this word was first explained as 'an optative of a repeated act in the past, then as an a-thematic, aor. of a verb in-aya'. See H. Reichelt, Aw. Elem. 1909. 308. In a recent discussion of I-E optative, Prof. J. Gonda (The character of the Indo-European moods, 1956, 66) expressed himself thus: "I would consider this use as follows: here the person speaking



is not able, or does not wish, to envisage the process as actual; he has no personal knowledge of Yima's reign and wishing to be cautious and guarded in his statements he leaves some room for contingencies. We might suppose the force of the optative to be: '(as long as Yima) is supposed, believed, traditionally held, said, to have ruled'. Prof. Gonda wants to translate the word in question by "is supposed or is believed to have ruled".

*Vīvaṇhvato*— gen. sg. of the Proper Name *Vīvaṇhvāt*, Skt. विवस्वत्. of *Vīvaṇhvāt*. See notes on para 4 above.

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### Text

'*Kasə-θwqm bityō, Haoma, mašyō astvaiθyāi hunūta gaēθyāi?*  
*kā ahmāi ašiš ərənāvi? Ciṭ ahmāi jasaṭ āyaptəm?*'

### Translation

(Zaraθuštra asked:) 'Which mortal, Oh Haoma! (was) the second (who) pounded thee in the corporeal world? What blessing unto him was granted? What profit unto him accrued?'

### Notes

*bityō*— num. adj. nom. sg. of *bitya*- Skt. द्वितीय meaning, second.

- 7 -

### Text

*Āaṭ mē aēm paityaoxta Haomō ašava dūraoṣō : Āθwyō mqm bityō*  
*mašyō astvaiθyāi hunūta gaēθyāi; hā ahmāi ašiš ərənāvi, taṭ ahmāi jasaṭ*  
*āyaptəm : yaṭ he puθrō us-zayata vīsō sūrayā θraētaonō.*

### Translation

Thereupon this Haoma, the righteous, warding off-death, replied unto me: 'Āθwya (was) the second mortal who pounded me in the corporeal world. This blessing unto him was granted, this profit unto him accrued: namely, unto him a son was born, θraētaona of the valiant race.

### Notes

*Āθwyō*— nom. sg. of *Āθwya*. Proper Name, father of θraētaona. In Veda the name is found as आत्थ्य, in Pahl. as Āspiyān and in the Śāh Nāma we



find it as *Ābtin*. He was famed for his great wealth because he has the qualitative epithet 'pouru-gō' in Avesta and 'purr-gāw' in Pah. meaning 'possessing many cows.'

*vīsō-* gen. sg. f. of *vīs*. Skt. विश. OPer. Inscr. viθ., Greek *oikos*, Lat-*vicus*; house, royal house, royal clan, court. For full declension of this word *vīs*- See Jack. Av. Gram. § 279.

*sūrayā-* adj. f. gen. sg. of *sūrā-* Skt. शूर. strong, powerful, valiant.

*Θraētaonō-* Proper Name, nom. sg. of *Θraētaona*. *Θraētaona* -the son of *Āθwya-* is easily recognised in the Vedic त्रेतान, with the surname अर्य added (RV. I. 158. 5). But *Traitānā* occurs only once in the RV. (I. 158. 5) where he is said to have been ordered by the old *Dirghātama*'s wife to behead him. *Traitānā* and *Tritā* who is frequently found with the surname *Āptya*, seem to have been confounded together in the Veda, whereas they were originally quite distinct from one another. *Θrita-Tritā-* of the *Sāna* family was the first physician, cf. Vend. XX 2. *Θraētaona-Traitāna-* of the *Āptya* family was the conqueror of a three-headed monster and the deliverer of the cows, though later on this exploit has been transferred to *Indra* (RV. 10. 8. 8.). Instead of cows *Θraētaona* in the Av. (Yt. V. 34; XVII. 34) delivers two wives *Arenavāc* and *Sajhavāc*. In the MPer. literature, he is called *Frētōn*, and in *Šāh-Nāma*, *Farīdūn*, the son of *Ābtin*. In the *Fravardin Yašt* (Yt. XIII. 131) it is *Θraētaona*, son of the house of *Āθwya*, who is invoked for warding off fevers and maladies, and in existing Zoroastrian observance it is he who, as king *Frētōn* is turned to for help, through prayers and amulets to ward off sickness or to cure fevers and illness. In this way a double role was attributed to *Θraētaona*, here in this text, who was widely celebrated as hero and physician. *Θraētaona* was celebrated in Iran not only for a marvellous and miraculous art of healing but also for performing two heroic feats. One is the defeat and overpowering of *Aži Dahāka*, whom he chained and bound with fetters, to live alive captive until the end of the world. The other marvellous feat attributed to *Θraētaona* relates of one *pāurva*, the experienced boatman, whom he flung high up in the air so fiercely that he sped across the sky for three days and three nights, but he could not descend, until *Arədvī Sūra Anāhita* heard his prayers and saved him. Vide *Ābān Yt.* paras 61-65.



**Text**

*yō janaṭ Ažīm Dahākəm, θri-zafnəm θri-kamərəðəm, xšvaš-ašīm,  
hazayrā-yaoxštīm, aš-aojanyəm, daēvīm drujəm, aļəm gaēθavyō, drvañtəm;  
yqm aš-aojastəmym drujəm traca kərəñtat Ayrō-Mainyuš aoi yqm astvailīm  
gaēθəm, mahrkāi ašahe gaēθanəm.*

**Translation**

who (θraētaona) killed the dragon Dahāka, three jawed, three skulled, six-orbed, of a thousand arts of espionage, the very powerful devilish Druj, wicked unto the worldly creatures and unbelieving, whom Agra-Mainyu-the Evil Spirit-hewed out (as) by far the strongest Druj against this material world, for the destruction of the creations of Aša-Truth.

**Notes**

*yō* - rel. pron. nom. sg. Skt. यः-who.

*janaṭ*- impft. 3 sg. Par. of √jan-Skt. हन् to smite, to slay, to kill; augmentless. Skt. अहन्त्.

*Ažīm Dahākəm*-acc. sg. m. of aži-Dahāka- Proper-Name. The full name survives in Persian as 'azhdahā', a great snake, python. The first component aži is the Skt. अहि, Greek *Ophis*, a snake and Dahāka-stinger, biter, from √dah-Skt. दश् (दंश्) to bite, to sting. Only the second component of the name is used in Pers. and becomes 'Zohāk' of šāh Nāma. He had the title 'bīvaraspa' lit. of 10,000 horses. See Justi, *Iranisches Namenbuch* 60 under 'Baewarāspa'. He was a three-headed monster slain by θraētaona. In later times it was converted into an usurping king, who conquered Yima-, and after a long reign of terror and tyranny, was defeated by θraētaona- (Frētōn) and fettered under Mount Damāvand.

*θri-Zafnəm*- acc. sg. of θri-zafan-adj. three-mouthed, with three jaws; the word zafan-zafar-derived from √zaf (jap) skt. जप् to gape is used only for the daēvas or their creation. See Louis H. Gray's 'Essay on Ahurian and Agra-Mainyan Words in Avesta Literature' in *Journal of American Oriental Society*, 1927. pp. 427-441.



*Øri-kamØrØðam* - acc. sg. of *Øri-kamØrØða*-adj. three-skulled, having three heads. The *daēva*-word *kamØrØða* means 'head' sb. nt. lit. 'what a head' compound with an interrog. pron. 'ka' - as first member, expressing a depreciation; cf. Skt. मूर्धन्-कमूर्धन्.

*xšvaš-aštim* - acc. sg. of *xšvaš-aši*-adj. six-orbed, six-eyed; made up of *xšvaš*- num. Skt. षाṣ six and *aši*- skt. अक्षि, a *daēva*-word, meaning 'eye'.

*hazayrā-yaoxšti* - acc. sg. of the comp. *hazayrā-yaoxšti*. adj. 'endowed with a thousand accomplishments'; 'possessing a thousand arts of espionage' 'of a thousand wiles'; derived from *hazayrā*, Pers. *hazār*, MPer. *hazār*, Skt. सहस्र-a thousand and *yaoxšti*-sb. f. skill, accomplishment, art; from  $\sqrt{\text{yaoj}}$ -to yoke, to harness, to join.

*Dahāka* was very learned in the arts and sciences of his day, and hence this epithet. This is not used in any special *dāeva*-sense, because in Yt. XXIII.3. known as Afz. we find a blessing uttered in these words : *hazayrā-yaoxštyō bavāhi yaða Ažōiš Dahākāi aša-daēna*, i e., 'mayest thou be learned in a thousand arts like Aži Dahāka, the follower of the wicked faith'. See my Pah. Ver. of Yašts, Bombay. 1941. p. 106-107.

*aš-aojanh* - acc. sg. of *aš-aojanh*-adj. very strong, possessing much power, very powerful; made up of *aš*, a pref. used often in the sense of very or excessive, like the skt. अति; it is sometimes spelt *aš* and *aojanh*, *aojah*-Skt. ओजस्, power.

*daēvīm* - acc. sg. f. of *daēvi*-adj. devilish.

*drujəm* - (variant *drujim*) acc. sg. f. of *druj*. This is the root noun, *druj*-to lie, to deceive; Skt. द्रुह्. Pah. *drūž*.

*ažəm* - acc. sg. of *aša*-adj. Skt. अच, bad, evil, wicked; cf. Av. word *aka*-Skt. अक.

*gaēθavyō* - dat. pl. of *gaēθā*-sb. f. world, creation. The regular form is -byō, -byasca-written-wyō, -vyō, -uyō. See Jack, Av. Gram. §83,87 and 62 note 3. The *भ*-bh of Skt. is often represented in Av. by *w*-and sometimes by *b*-and the *b* and *v* interchange.

*drvan̄təm* - This is the Younger Av. form of the Gāθic Av. *drəgvantəm*; adj. 'holding with the Druj,' wicked, fiendish. Gershevitch (The Avestan Hymn to Mithra, p. 126) remarks : "It is noteworthy that while Av. *ašavan*-OPer. *artāvan*-go back to Indo-Iran. \**rtāvan*, witness Ved. *rtāvan*, the Av. term *drəgvant*-seems to be an Iranian invention. It may well be that it was Zaratuštra who created the term to describe the man who, in contrast with the 'owner of Truth', owned, had come into possession of, Falsehood through



making the wrong choice. .... In the eyes of the ašavan- 'possession of Falsehood' was a sin and disadvantage but he could not overlook that the drəgvaüt himself would consider it a virtue and advantage".

*fra-ca-kərðnta-* impft. 3 sg. Par. of  $\sqrt{\text{kərət-}}$   $\sqrt{\text{karət-}}$  Skt. कृत्, कृत् to cut in pieces with frac. Skt. प्राच pref. forth, out; meaning, to bring forth, to create; brought forth; created (used as a daēva-word). This is augmentless.

*Ayrō-Mainyuš-* nom. sg. of *Ajra-Mainyu-* the Evil Spirit, the hostile spirit; *ajra-* adj. hostile, evil, destructive, from  $\sqrt{\text{añ}}$  Skt. अह्, to decrease, to destroy and *mainyu-* spirit, from  $\sqrt{\text{man-}}$  to think; *Pah. Ahriman, gannākmenōk.*

*Yəm-* rel. pron. acc. sg. m. whom.

*aš-aojastəməm-* adj. acc. sg. f. of *aš-aojastəma-* 'by far the strongest most, excessively powerful.' superl. of *aš-aojah-* adj. very strong. See the word *aš-aojahəm* above.

*aoi-* prep. against Skt. अभि; sometimes written *avi-* meaning, 'upon, to, unto, against.'

*astvaitīm-* acc. sg. f. of *astvaiti-* corporeal, material. See *astvatō* in para 1 above.

*gaēθam-* acc. sg. f. of *gaēθā-* world, existence.

*mahrkai-* dat. sg. of *mahrka-* sb. m. from  $\sqrt{\text{marəc-}}$  to kill, to destroy; meaning 'death, destruction.'

*ašahe-* gen. sg. of *aša-* sb. nt., truth, right, law, righteousness. Skt. ṛtá-. In some places the *Aša* has been personified as a Divinity who occupied a definite place in the Divine Hierarchy. He is then called sometimes *Aša* and sometimes *Aša-Vahišta*. The opponent of *Aša* is *Aēšma-* or *Indra*.

*gaēθanam-* gen. pl. of *gaēθā-* f. being, world, mankind, property, goods and chattels.

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## Text

*Kas-θwəm θrityō, Haoma, mašyō astvaiθyāi hunūta gaēθyāi ? Kā  
ahmāi ašiš oronāvi ? Cī ahmāi jasa āyaptəm ?*

## Translation

(Zarathuštra asked :) 'Which mortal, oh *Haoma*! (was) the third (who) pounded thee in the corporeal world? What blessing unto him was granted? What profit to him accrued?



## Notes

*Orityō* - (1) num. adj. nom. sg. of *Oritya*- Skt. तृतीय - third. (2) adv. ( at ) the third time; *Oritīm*- acc. sg., *Orityāi* - dat. sg.

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## Text

*Āat mē aēm paityaoxta Haomō ašava dūraošō: 'θritō Sāmanqm savištō  
θrityō mām mašyō astvaiθyāi hunūta gaēθyāi; hā ahmāi ašiš arnāvi, taš  
ahmāi jasaš āyaptm : yaš hē puθra us-zayōiθe<sup>1</sup> Urvāxšayō Kərəsāspa-ca;  
tkaēšō anyō dātō-rāzō, āat anyō uparō-kairyō, yava, gaēsuš, gaḍavarō;*

## Translation

Thereupon this *Haoma*, the righteous, warding off death, replied unto me : ' *θrita*, the most powerful of the *Sāma* family ( was ) the third mortal ( who ) pounded me in the material world. This blessing unto him was granted, this profit unto him accrued; namely, to him were born two sons, *Urvāxšaya* and *Kərəsāspa*; the one a Teacher ( and ) Law - giver, and the other super-glorious, youthful, curly-haired, mace-bearer.

## Notes

*θritō*- Proper Name- nom. sg. of *θrita* - Skt. त्रित, Pah. Srīt-, name of a godly man of the *Sāma* family. *θrita* is the father of *kərəsāspa* according to this passage and according to an interpolation in the *Šāh Nāma*. *Aθrit* is the son of *Sāhm*, the son of *Tūrak* ( Bund. ch. 31. 27 ); this *Aθrit*- in the *Šāh Nāma* *Atrat*- is the father of *Garšāsp* ( *Karšāsp* ). Thus *Aθrit* of the Bund. is the father of *Karšāsp*. He was the first physician among men according to Vend. XX.2. See Justi, *Iranisches Namenbuch* 332.

(2) Name of an illustrious personage, son of *Sāyuždri*- cf. *Ābān Yt.* ( *Yt. V* ). 72 and *Fravartēn Yt.* ( *Yt. XIII* ). 113.

*Sāmanqm*- gen. pl. of *Sāma*-, plural indicating family as in other I-E. languages. *Sāma* is according to Avesta the name of the Iranian family, from which *θrita*, the father of *Kərəsāspa*, descended. *Sāma* here is not to be confounded with the *Sām* of the *Šāh Nāma*, the son of *Nariman* and the grandfather of *Rustam*.

*savištō*- nom. sg. of *savišta*-, superl. of *sūra*-Skt. शविष्ठ- strongest, most powerful.



*puθra-* nom. du. of *puθra-* two sons.

*us-zayōiθe-* impft. 3. du. *Ātin.* of *√zan*, to be born, with *us-* pref.; were born.

*urvāxšaya-* Proper Name. nom. du. of *Urvāxšaya-*, a son of *Ōrita*. He was a religious teacher and famed for his great wisdom. He was killed by a foe called *Hitāspa*, and in order to avenge him, his brother *kərəsāspa* invoked *Rāman Yazata* and succeeded in slaying *Hitāspa*. cf. *Rām* or *Vayu Yt.* ( *Yt.* XV ). 28 and *Zamyāt* or *Kayān Yt.* ( *Yt.* XIX ). 41. We have no further details about *Urvāxšaya's* legend except what has been stated above. See *Barth. Air Wb.* 1542 and *Justi, Iranisches Namenbuch* 334.

*Kərəsāspasca-* Proper Name. nom. du. of *kərəsāspa-*. The name is philologically the Skt. कृशाश्व. He is the greatest hero mentioned in Avesta. He belonged to the *Sāma* family. He has been remembered as having performed many wondrous deeds, for; like a true knight-errant, he used to wander about, eager for adventures and for relieving human suffering. Among his most notable deeds may be mentioned :

(1) the slaying of the horned dragon, which devoured horses and men as described here in this text;

(2) the slaying of his brother's murderer *Hitāspa*, as narrated in *Yt.* XV.28 and *Yt.* XIX.41;

(3) the vanquishing of the golden heeled watery monster *Gandarōwa-* who lived on the ocean *Vouru-kāša-* after invoking the yazata *Arədvī Sūra Anāhita*, as mentioned in *Ābān Yt.* 38;

(4) annihilation of a family of nine outlaws ( *Paθana* ), on account of which his *Fravaši-* Guardian Spirit- is invoked in *Fravarten Yt.* ( *Yt.* XIII ) to protect people from highway robbers.

His dead body is said to be surrounded by 99,999 *Fravašis-* Guardian Spirits-because there is a prophecy that he will rise again to slay *Aži Dahāka* when he comes up again to oppress the world. Throughout the ancient literature of Iran, both Avesta and Pahlavi, *Kərəsāspa* is mentioned with high praise and reverence.

*tkaēšō-* nom. sg. m. of *tkaēša-* teacher. Reichelt derives it from *√kaēš* to teach, which is connected with *√ci-* to punish. cf. Skt. चयते ' he punishes '. But *Barth.* ( *Air. Wb.* 813 ) disputes this etymology. By a transference of meaning the word often means ' the matter taught ', i.e., religious writings, holy chants, scriptures; and by a further transference the word means ' Religion ' itself as in *ahura-tkaēša-*, *paōiryō-tkaēša-*.



*anyō... anyō* – the one ..... the other. Skt. अन्व. Various meanings, of the word *anya- ainya-* are : ( 1 ) another, other ( 2 ) one- another ( 3 ) other than, different from, else than ( with abl. ) ( 4 ) strange.

*dātō-rāzō* – nom. sg. of *dātō-rāza-*; Reichelt derives the word from *dāta-* law ( something fixed-  $\sqrt{dā}$ - धा i.e. धर्म ) and *rāzō* from  $\sqrt{rāj}$ -rāj, to shine, to arrange. Hence it means either ‘ a brilliant judge ’ or ‘ an administrator of law ’. Barth. takes it to mean ‘ a giver of religious law ’ deriving from *dātō*-Skt. दाता- giver, and *rāzō*, religion. K. E. Kanga translates, ‘ one who points out the path of justice ’ or ‘ great law giver ’. Pah. Ver. renders it by *dāt-ārāstār*, organiser of law, administrator of law.

*Uparō-Kairyō*-nom. sg. of *uparō-kairya-* adj. ‘ working with superiority ’- from *upara-* upper, higher, superior and *kairya-* from  $\sqrt{kar}$ - to do, to perform. ‘ of superior activity ’ ( Barth. Air. Wb. 394 ) Pah. Ver. ‘ *apar-kar* ’ ‘ excellent in work ’ Ilya Gershevitch ( in his paper on ‘ An Iranianist’s View of the Soma Controversy in ‘ *Mémorial Jean De Menasce* édité par. Ph. Gignoux et. A. Tafazzoli; 1974 p. 60 ) translates the word by ‘ super-glorious ’ and adds in the footnote : *uparō-kairya-* interpreted in the light of MPer. *cēr* ‘ triumphant, victorious, brave, overpowering, tyrannical. ’ See Henning, Sogdica 37. This may be from \**carya-*, it’s Sogd. equivalent *skrtty* from \**uskarata-*, corresponding in formation to Av. *vairya-* and *yazata* respectively, hence ‘ glorious ’, from ‘ deserving, requiring, to be glorified ’. The base is <sup>2</sup>*kar-* ‘ *ruhmendgedenken* ’.

*yava* – nom. sg. m. of *yvan-*, *yavan* -Skt. युवन् a youth, young man, esp. ‘ young hero, hero ’.

*gaēsuš* – nom. sg. of *gaēsu-* adj. ‘ curly, curly-haired ’. The word is also written *gaēθu-* cf. *gaēθāus-* in Behrām Yt. ( Yt. XIV ). 12. Pah. *gisvar-* ‘ wearing locks of hair; Pers. - *gisū*. cf. the epithet केशव.

*gaḍavarō*- nom. sg. of *gaḍavara* - adj. club-bearer, mace-bearer, i. e., a warrior; derived from *gaḍā-* Skt. गदा, club, mace, and *vara=bara* from  $\sqrt{bar}$ - to bear, to carry. Skt. भर.

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## Text

*yō janaṭ aṣīm srvaram, yim aspō-garəm, narə-garəm, yim višavanṭəm zairitəm, yim upairi viš araodaṭ arštyō-barəza zairitəm; yim upairi Kərəsāspō ayayha pitūm pacata ā rapiθwinəm zrvānəm; tatsatca hō mairyo x̣̌isatca; traš ayayhō trasparaṭ, yačšyanṭīm āpəm parāykhāt; parəš tarštō apa-tacaṭ nairə-manū Kərəsāspō*



# Translation

who ( i. e. *Kər̥səspa* ) killed the horned dragon, who ( was ) horse-devouring and man-devouring, who ( was ) poisonous and yellowish, ( and ) upon whom the poison grew yellowish to the height of a spear; upon whom *Kər̥səspa* cooked ( his ) food in an iron cauldron, at the time of mid-day; and that scoundrel grew hot and began to sweat, and spurned forth from ( under ) the iron ( cauldron ), and spilled the boiling water; *Kər̥səspa* ( even though ) of manly heart, being frightened fled away in the opposite direction.

## Notes

*srvarəm* - acc. sg. of *srvara*- adj. horny, having horns, compound of *srū-*, *srva* - horn and *bara*, bearing, carrying; Skt. *शृंगभर-* cf. *srvaēna*- Y. 57.27 horny; Pah. Ver. *sravēn*; Pah. and Skt. Versions take it as a Proper Name ( Barth. Air. Wb. 1650 ).

*aspō - garəm* - acc. sg. of *aspō-gar*- adj. devouring horses; made up of *aspa* - Skt. *अश्व*, horse and *√gar-* Skt. *गल्* to swallow.

*nərə - garəm* - acc. sg. of *nərə-gar*- adj. man-devouring; made up of *nərə-* *nər*, *nar* sb. m, Skt. *नर*, *नरः* man, male, person, and *√gar-* to swallow, to devour. In YAv. the proper form would have been *narō-garəm*. In the declension of the stem *nar-* we often find the base *nər-*. See Reichelt, Aw. Elem. §361 and Jack. Av. Gram. § 332.

*Vīšavəntəm*- acc sg. of *vīšavənt* adj. poisonous; Skt. *विषवन्तः*; derived from *vīša-* Skt. *विष*, poison and *vant* - poss. suff.

*zairitəm* - acc. sg. of *zairita* - Skt. *हरित* yellow, yellowish, Pah. *zart*.

*vīš-* nom. sg nt. of *vīš* Skt. *विष*-poison.

*arəōdat-* impft. 3 sg. Par. of *√raōd-* *raod-* to grow. Skt. *रूह्*; grew; one of the few cases where the augment is retained.

*ārštyō-barəza-* adj. nom. sg. of *ārštyō-barəzan-* to the height of a spear; derived from *\*ārštya*. sb. nt. length of a spear and *barəzan* - height, from *√barəz-* Skt. *बृह्* to grow high. Pah. Ver. translates ' *asp-bālād*, meaning ' of the height of a horse ', which as Barth. remarks comes to about a spear's height. Barth. ( Air. Wb. 358 ) renders the word by ' a fathom high. ' Kanga translates - ' as thick as thumb ' which seems to be based upon Skt. Ver. ' *muṣṭyaiguṣṭha* ( Av. Dict. p. 83 ).



*ayaṇḥa-* inst. sg. of *ayaṇḥa* or *ayah-* Skt. अयसा-lit. iron or metal; here the word means 'iron kettle, iron cauldron'. Pah. Ver. translates 'pat ān ī āsēnēn dēk', i.e. in an iron cauldron. cf. *ayaṇhō*, gen. sg., below in this para.

*pitūm-* acc. sg. of *pitū-* Skt. पितु. sb. m. food, nourishment.

*pacata-* impft. 3 sg. Ātm. of √pac-to cook, cooked. Skt. अपचत.

*rapiθwinam* - acc. sg. of *rapiθwina-* adj. from *ra-piθwā*. sb. f. cf. *arəm-piθwā*-mid-day, noon; of mid-day, of noon.

*zrānəm-* acc. sg. of *zrvan*, sb. m. time, any settled point of time, fixed time; derived from √zru-to move. cf. Pah. *zurvān*, NPer. *zarvān*, Armenian *zrouan*.

*tafsaṭ-ca-* impft. 3 sg. Par. of √tap-Skt. तप् to grow hot+sa-inchoative base suff; meaning, grew hot. cf. Pah. *taftan*, NPer. *tafsīdan*, Lat. *tepseco*. See Jack, Av. Gram. §697 and §698 and Kanga Av. Gram. §524.

*hō-* Third per. pron. nom. sg. m. he.

*mairyo-* nom. sg. m. of *mairya-*, meaning, 'scoundrel, rascal, ruffian'. from √mar-to die, to destroy. The word is originally an adj. lit. 'injuring men, mean, base', then used as a common noun 'a mischievous, mean or base man, a rascal, a ruffian' Pah. Ver. 'mar' meaning 'scoundrel, felon.' K. E. Kanga (Av. Dict. p. 386) translates, 'a serpent, a snake' cf. Vedic मर्य, 'young man' turned to 'daēvic' use in Avestan as Geld. pointed out in *Grundriss der Iranischen philologie* II. 53, 1904. See Gershevitch, 'The Avestan Hymn to Mithra', p. 152.

*ṣīsaṭ-ca-* impft. 3 sg. Par. of √ṣvid-Skt. स्विद् to sweat; inchoative ṣīsa+ṭ impft. 3 sg. term. meaning 'began to sweat'.

*fraš-* nom. sg. m. of *frāṇc-*adv. forward, forth. Skt. प्राञ्च Pah. *frāc*.

*frasparaṭ-* impft. 3 sg. Par. of √spar-Skt. स्फुर् with fra-pref. Skt. प्र. meaning, sprang away, spurned forth. cf. Greek *spairo* Lat. *speruō* Pah. ideogram (y) PI, WNT-Ir. *ṣast*, kicked away, trampled, threshed. cf. NPer. *sapardan*.

*yaēšyaṇtīm-* acc. sg. of *yaēšyaṇti-*f. pr. part. Par. of √yah-Skt. यस् to boil; boiling.

*āp²m-* acc. sg. of *āp-*f. Skt. आपः water; note the sg. number as distinguished from the Skt. आपः always plural. The gender, however, is f. in both.

*parāṇhāt-* impft. subjv. 3sg. Par. of √ah, Skt. अस् -to throw with *parā* pref.; threw away, spilled, overturned. See Reichelt, Aw. Elem. § 189 and note 1 (p. 96) and 631.



*paraś-* adv. away, aside, in another direction. Skt. पराश्र; orig. nom. sg. of parānc=cf. paragoṭ, adv. and Pah. parrōn, hence, away.

*tarštō-* nom. sg. of taršta- ppp. of √Grah-Skt. त्रस्, to fear, to tremble, to be afraid of; frightened. pr. *terasa-* ppp. taršta=cf. Greek *treu*, Lat. *terreo*.

*apa-taca-* impft. 3 sg. Par. of √tac with apa-pref.; fled away, ran away. cf. Skt. takti-he flies, rushes at, upon.

*nairē-manā-* adj. nom. sg. m. of nairē-manah=having manly mind, of mighty mind, of manly heart; derived from nairē-nairya-manly, heroic and manah- Skt. मनस्, mind, thought; cf. Skt. रुमनस्.

## - 12 -

### Text

'Kasō θwam tūiryō Haoma! mašyō astvaiθyāi hunūta gaēθyāi? hē ahmāi ašiš ərənāvi? Cī ahmāi jasaṭ āyaptom?

### Translation

(Zarathuštra asked: ) 'Which mortal, Oh Haoma! ( was ) the fourth ( who ) pounded thee in the corporeal world? What blessing unto him was granted? What profit to him accrued?'

### Notes

*tūiryō-* nom, sg. of num. adj. tūirya, Skt. तुरीय, तुर्य, fourth; tūirīm- acc. sg. nt. adv. at the fourth time. The ordinals as adjectives are declined according to a-declension.

## - 13 -

### Text

Āaṭ mē aēm paityaoxta Haomō ašava dūraošō: ' Pourušaspō mqm tūiryō mašyō astvaiθyāi hunūta gaēθyāi; hē ahmāi ašiš ərənāvi taṭ ahmāi jasaṭ āyaptom: yaṭ hē tūm us-zayaṇha, tūm, ərəzvō Zarathuštra! nmānahe Pourušaspāhe, vi- daēvō Ahura-tkaēšō.



## Translation

Thereupon this Haoma the righteous, warding-off-death, replied unto me : ' Pourušaspa ( was ) the fourth mortal ( who ) pounded me in the material world. This blessing unto him was granted, this profit to him accrued : namely, to him thou wast born, thou, Oh righteous Zaroštra, in the house of Pourušaspa, ( thou who art ) opposed to the Daēvas ( and ) follower of the Law of Ahura.

## Notes

*Pourušaspō*— Proper Name-nom. sg. m. of Pourušaspa-, the father of the Prophet of Ancient Iran, Zaroštra. His name seems to signify according to Prof. Barth., 'having gray horses', who compares ( Air. Wb. 903 ) the word pouruša with Skt. पुरुष, पलित, परित and NPer. pīr, meaning 'old'. The second component-aspa as a part of name is very common in Ancient Iran and probably indicated 'a warrior'. The derivation generally accepted, however, is that mentioned in Afz. Yt. XXIII. 4. Pouru-aspəm bavāhi yaθa Pourušaspəm, i. e., 'mayest thou be possessed of many horses like Pourušaspa'. Av. Dev. Ed. Vol. II p. 732. See also VYt. 2. Note Pourušaspahe, gen. sg. in the same para.

*tūm*— orig. tvəm- Second per. pron. nom. sg. Skt. त्वम् thou. See Jack. Av. Gram. §63.

*us-zayanha*— impf. 2 sg. Ātm. √zan- to be born, with us pref. 'thou. wast born'. Skt. उद्जायथाः. Mark the ending- ŋha- This is a rare form. Pr. zazan-, zizan-, fut. zahya-, pass. zaya-, ppp. zāta-, zalta-, zelta-.

*ərəzuō*— K. F. Kanga takes it as voc. sg. of ərəzu- Skt. ऋषु and translates 'O righteous one'. See Kanga Av. Dict. p. 116. So also Spiegel who translates it by 'straight, straightforward, righteous'. Barth. ( Air. Wb. 355 ) takes it as an adv. and translates 'truly, in very deed' and considers it as a stereo-typed case-form gen. sg. of ərəzu-. So also prof. Geld. Pah, apēcak, meaning 'pure'.

*nmānahe*— gen. sg. of nmāna- YAv., dāmāna- GAv. sb. nt. house, abode; cf. Skt. दम, Greet *demein* √dam-to dwell: to abide. Pah. mān, meaning 'house, abode'.

*vīdaēvō*— adj. nom. sg. m. of vīdaēva- opposed to the Daēvas, turned against the Daēvas, hostile to the Daēvas; vī is from I-E \*dvi and means 'apart, asunder, against' and Daēva- demon. There is another form met with in Av., *vī- dōiva* ( Barth. Air. Wb. 1444 ).



*ahura-ṭkaēšō-* adj. nom. sg. m. of *ahura-ṭkaēša-*; follower of the Law of Ahura; derived from *ahura-* and *ṭkaēša-* doctrine, religion. See para 10 above.

- 14 -

**Text**

*Srūtō Airyene Vaējahē lūm paōiryō, Zarahuštra ! Ahunom Vairīm  
frasrāvayō, vīborōdwan̄tōm āxtūirim, aparēm xraoždyehya frasrūiti.*

**Translation**

Famed in Airyana Vaējah, thou, Oh Zarahuštra (wast) the first (who) chanted aloud the hymn Ahuna Vairya, with the proper scanning, four times, then later on with a louder chant.

**Notes**

Barth. takes the first three words 'srūtō Airyene Vaējahe' with the preceding stanza (13).

*srūtō* - adj. nom. sg. m. of *srūta*, ppp. of  $\sqrt{\text{sru}}$  - to hear, to listen; Skt. श्रुत- lit. heard, audible; hence 'known, famous, celebrated.'

*Airyene Vaējahe* - loc. sg. nt. of Airyana Vaējah - Proper Name; in Airyana Vaējah. This is the ancient name of original home of the Āryan peoples. According to Pah. text Bīndahišn or Zand-ākāsih, ch. 29.12, ĒranVēš is 'bordering upon Āturpātākān'. But it is better localized in the north-east of Iran and identified with Xāirizām (Chorasmia). For we find Airyana Vaējah and Xāirizām as the names of a country, which is always mentioned in connection with Suīda- (Sogdiana) and forms the last link of a chain of countries stretching roughly from south-east to north-east. See Bulletin of the School of Oriental Studies, Vol. VII - 265 seq. where Prof. E. Benveniste has ingeniously recognised additional evidence that Airyana Vaējah is Chorasmia. cf. also Henning BSOAS. XII. 52.

Kanga's reading Airyene Vaējahi gives the true original loc. sg. of the noun. The reading adopted in the Text is also accurate where the constant association with Airyana (an a-stem) may have shifted the declension of Vaējah also to conformity with it. Note that compound names in Av. decline both their members.

*Ahunom- Vairīm* - acc. sg. of Ahuna Vairya- m. the hymn beginning with Yaθa- Ahū Vairyo. This is the holiest of the three principal prayers of



Zoroastrian religion; the other two are Ašəm Vohū and Yeñhē Hātām. These three prayers are the most famous of the ancient verses of Iran. They are regarded by all tradition to be especially holy and efficacious and they have had the unique distinction of having an Av. commentary for each. Vide Yasna ch. XIX, XX and XXI.

*frā srāvayō-* impft. caus. 2 sg. Par. of √sru with frā- pref. didst chant aloud.

*vībərəθwañtam-* adj. acc. sg. of vībərəθwañt- which is explained in various ways: 'by observing the pauses' (Reichert); 'with proper divisions of metre and syllables' (Geld.); 'spread abroad', i.e., 'well known' (K. E. Kanga); 'divided, having pauses' (Jackson); 'with scanning' or 'with the analysis or dissection or splitting up' (Barth.); 'which spreads itself abroad' (Spiegel). Barth. (Air. Wb. 1448) derives from vī- bərət\* and wañt- and compares it with Skt. विभृवन् adj. 'bearing hither and thither'. K. E. Kanga (Av. Dict. p. 496) derives the word from vī + bərə + ta + vañt and compares it with Skt. विभृवन् as Barth. has done and in his Av. Gram. p. 266 he says: 'Sometimes the final tavañt is shortened to θwañt by dropping of a; e. g. vībərə θwañt cf. Skt. कृतवन्, 'one who has done.' Jack. (Av. Gram. § 820-821) remarks; 'the ending vañt as primary suff. occurs in a few words, chiefly verbal adjectives. Some of these derivatives bear resemblance to an añt- participle of cl. 8. a t- is added after a root ending in a short vowel, including -ar; this gives rise to the form θwañt.' Pah. Ver. translates the word in question by 'bē-barišñih' lit. separating; hence scanning; this is further explained by the comm. 'bē-gōβišñih,' i. e. recitation. There is the tradition that the Ahuna Vairya prayer chanted with proper attention to the accent and metre, and with a proper understanding of its meaning equals in merit the chanting 100 Gāθās, Vide Yasna Hā XIX; which is the Av. Comm. of the prayer Ahuna Vairya.

*āxtūirīm-* num. adv. acc. sg. 'for the fourth time', 'four times.' The word is made up of ā + tūirīm- with the insertion x. Skt तुरीयम्. cf. Av. ātbitīm, 'for the second time; 'āθritīm, 'for the thlrd time'. Pah. cihār tāk- four times.

*apareṃ-* adj. acc. sg. of apara-, compar. of apa- 'posterior; 'the one (who is) behind; the second, the future. Kanga (Av. Dict. p. 35) translates 'then, later on,' Skt अपरम्. See apara-ciñ in para 2 above.

*xraoždyeḥya-* inst. sg. of xraoždyaḥ- f. compar. of xriñdra- adj. louder; qualifying the noun frasrūiti; derived from √xruñt- Skt. क्रुञ्च् + √वा, lit. to be



angry, hence to be hard, to be obdurate, to be loud (in voice). Hence the word means 'with a higher pitch.'

*frasrūiti*- inst. sg. of *frasrūiti*- sb. f. chanting, reciting, from √*sru*- to sing, to chant with *fra*- pref. The inst. is the inst. of manner, Reichelt Aw. Elem. § 447c.

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Text

*Tūm zəmar-gūzō ākərənavō vīspe daēva, Zərəθuštra ! yōi para ahmā, vīrō-raōda apatayən paiti āya zəmə; yō aojištō, yō tancištō, yō θraxšišō, yō āsištō yō āš-vərəθrajqstəmō abavaṭ mainivā dāmaṇ'.*

Translation

Thou, Oh Zərəθuštra! caused all the Daēvas to hide under the earth, who err this (i. e. prior to the advent of Zərəθuštra) ran about upon this earth in human shape, ( thou ) who ( art ) the strongest and bravest, who ( art ) the most active and the swiftest, ( and ) who hast become by far the most victorious among the creatures of the two spirits.'

Notes

*zəmar-gūzō*- acc. pl. of *zəmar-gūz*- adj. concealing in or beneath the earth, hidden under the earth; derived from *zam*- *zəma*, Skt. क्षम, Greek *xamai*, Lat.- *humi*, Russian-*zemlya*, NPer. *Zamīn*, meaning, earth, ground, and √*gūz*- Skt. गृह् to hide, to conceal; cf. Skt. गृह- 'in a hiding place.' The compound is *aluk*, for the *zəmar* is loc. sg. of *zamarō*. See Barth. Air. Wb. 1665. cf. FrW.IV where the same word *zəmar-gūzō* occurs. See Av. Dev. Ed. Vol. III p. 964.

*ākərənavō*- impft. 2 sg. Ātm. of √*kərə* Skt. कृ with *ā*- pref. and the insertion of -a to the strengthened form of the special base; thou didst cause, thou didst make. See Jack. Av. Gram. § 574.

*vīspe*- acc. pl. of *vīspa*- all.

*daēva*- acc. pl. of *daēva*- 'Daēva'; Skt. देव, m. god; name of the false gods, of demons, devils and evil spirits. The form *daēvānjhō* देवासः is also found. Reichelt says : ' In the Gāθās, the concept of Daēva is connected with Usig-kavay- and Karapan. The priests and professors of the old belief, which designated the concept of God by Daēva (Skt. देव) offered opposition, as



may be easily understood, to the introduction of the Zoroastrian religion; cf. Y. Hā XXXII 3 seq. 9 seq. XXXIV 8 seq. XLIX 1 seq. As the new belief was accepted, the very meaning of Daēva grew obscure and the 'false gods' became demons and evil spirits'.

*yōi-* rel. pron. nom. pl. meaning 'who' Skt. ये.

*para-* prep. Skt. पर, before. Prof. Gershevitch (The Avestan Hymn to Mithra, P. 196) remarks: "As to para with the abl., meaning 'before, in front of' I am assuming an extension to local use of the temporal preposition para 'before' + abl; admittedly elsewhere para has local value only in the OPer. adverb avaparā 'dort, davor' (Barth); but the well-attested local, beside temporal, value of parō Skt. (purās) पुरः may have encouraged the occasional employment of para in a local sense." See Reichelt, Aw. Elem. § 512.

*ahmā-* dem. pron. abl. sg. Skt. अस्मात् this (time), now. The phrase para ahmā means 'before, hitherto, upto the present time' (Barth).

*vīrō-raoḍa-* adj. inst. sg. of vīrō-raoḍa- comp. meaning, 'in human shape'; made up of vīra- sb. m. Skt. वीर- man, (esp.) a warrior and raoḍa- growth, stature, shape, from √raoḍ- to grow.

*apatayən-* impft. 3 pl. Par. of √pat- Skt. पत् to run. ran about. Note the retention of the augment a. The √pat- when denoting movement is used in the daēva sense.

*paiti-* prep. 'to, towards, against; in, at, on; for, by means of'; Skt. प्रति; here it governs the inst.

*āya-* inst. sg. of the dem. pron. ā- f. Skt. अया, this.

*zəmā-* inst. sg. of zəm-the earth. Skt. Kṣām-jman. See Jack, Av. Gram. § 318 and Kanga Av. Gram. § 170 pp. 117-118 for the declension of the word.

*yō-* rel. pron. nom. sg. m. antecedent to the word tūm above, i. e. to Zaroθuštra. Skt. यः who.

*aojištō-* nom. sg. of aojišta-, superl. of aojahvat-, strongest, very strong; Skt. ओजिष्ठ compar. is aojyah- (Kanga Av. Gram. § 191) Reichelt takes aojišta- as superl. of uīra-.

*tancištō-* adj. nom. sg. of tancišta- superl. of taxma- bravest, boldest; most heroic; compar. is tašyah-, 'braver, bolder.'

*θwaxšiš-tō-* nom. sg. of θwaxšišta- adj. superl. of θwaxša- adj. from √θwaxš- to be active, to make haste, meaning 'most active, busiest.'



*āsiṣtō*- adj. nom. sg. of *āsiṣta*-superl. of *āsu*- Skt. अशु- *swiftest*; compar. is *āsyah*-

*aṣ-vərəθrajaṣtāmō*- adj. nom. sg. of *aṣ-vərəθrajaṣtāma*-superl. *aṣ-vərəθrajan*- meaning 'most victorious in the highest degree, by far the most victorious'; *aṣ*- sometimes spelt *aṣ-* is a pref. used in the sense of 'very' or 'excessively' like the Skt. अति. See *aṣ-aojanhām* in para 8 above.

*mainivā*- gen. du. of *mainyu*- of the two spirits; *mainyu*- sb. m. from *√man*- to think, generally means 'mind, spirit; spirit (of the departed); spirit (the spirit of the good and the spirit of evil); Skt. मनु- adj. formed from this word is *mainyava*- spiritual, invisible, immaterial. Pah. mēnōk.

*dāmnu*- gen. sg. of *dāman*- (the sg. implying a collective) sb. nt. from *√dā*- to make, to create, to appoint, to ordain. Skt. धामन्, meaning, creature; creation (collective); dwelling place, abode (pl.). It is unfortunate that Prof. Renou, following Geld. should have translated '*dhāmanī*' in RV. 9.66.2 as 'deux formes', but in other places he gives 'institution', 'structures', 'positions' for *dhāman*. The word *dhāman* has been given the most diverse senses by ancient and modern writers. See the recent monograph on 'the meaning of the Sanskrit term *dhāman*' by Prof. Jan Gonda presenting a good case for understanding the *dhāman* of a Vedic God. Kanga takes it as acc. pl. used for gen. pl. and translates 'among the creatures'. The ending *-an* is used with nt. nouns in *-an* for practically all cases; See Jack. Av. Gram. § 308 and Kanga Av. Gram. § 146, p. 104.

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### Text

*Āat aoxta Zaraθuštrō: 'Nēmō Haomāi ! vaxhuš Haomō, huḍātō Haomō aršdātō, vaxhuš-dātō baēšazyō hukərəfš, hvarəš, vərəθraja, zairi-gaonō nqmyasuš; yaθa xvarənte vahiṣtō urunač-ca pādmainyōtāmō.'*

### Translation

Thereupon Zaraθuštra said : 'Homage unto Haoma ! Haoma ( is ) excellent, well created ( is ) Haoma, rightly created, well-made, and having healing properties; well-shaped, effective, victorious, golden-coloured, with soft twigs; just as ( he is ) best for ( the body of ) the drinker, ( so ) also ( he is ) the best pointing out the path ( to Heaven ) unto the soul.

### Notes

*vaxhuš*- nom. sg. of *vaxhu*- or *volu*-, Skt. वसु, adj. excellent, good; f. *vaxhvi*.



*huḍātō-* adj. nom. sg. of *hu-ḍāta-* ppp. of  $\sqrt{dā}$ -Skt. धा- to create; well-created, well-built. cf. Skt. सुहित.

*arš-dātō-* adj. nom. sg. of *arš-dāta-*; rightly made, truly created; derived from *arš=arōš* adv. rightly, truly (YAv. *arš*, GAv. *arōš*) and *dāta-* ppp. of  $\sqrt{dā}$ - to create, to make.

*vaṇhuš-dātō-* adj. nom. sg. of *vaṇhuš-dāta-* excellently made, well-created; derived from *vaṇhuš-* excellent, good and *dāta-* made, created. cf. Skt. वसुदत्त. In the Pravartēn Yt. (Yt. XIII. 119) the name *vaṇhuḍāta-* is mentioned as being that of a great saintly person or ruler in the Roll-Call of Honour. Pah. Ver. *Vēh-ḍāk*, good giver.

*baēšazyō-* nom. sg. of *baēšazyā-* Skt. भेषज्य. adj. healing, curative, having healing properties; derived from the noun *baēšaza-* meaning, remedy, medicine, drug. Skt. भेषज.

*hu-kərəfš-* nom. sg. of *hu-kəhrp-* adj. well-shapen, well-formed; Skt. सुकल्प; derived from *hu-* good and *kəhrp-* Pah. *karp*, Armen. *kerp*, body, shape, form; cf. Av. word having the same meaning *hu-kərəpta-* Skt. सुकल्प.

*hvarəš-* nom. sg. of *hvarəz-* adj. comp. of *hu-* सु good +  $\sqrt{varəz}$ -Skt. वृज्- to act, to work, 'whose doing is good'; 'one who works for good', 'effective'. Pah. Ver. translates by 'hu-kāmak' i. e. well-wishing, having a good wish.

*vərəθraǵā-* nom. sg. of *vərəθra- jan-*, *vərəθra-īn-* adj. Skt. वृत्रहन्, repelling an attack, victorious; derived from *vərəθra-* sb. nt. Skt. वृत्र- attack, victory, and *jan-* Skt. हन्- to smite, to kill. Benveniste translates *vərəθra* by 'defence resistance, hostility' (Vr̥tra et Vr̥θragna par E. Benveniste et L. Renou) See Gershevitch, Avestan Hymn to Mithra, pp. 158-162; see Jack. Av. Gram. § 317. Pah. *pērōčkar-pērōžgar* 'victorious'. In RV. 8.24.7, 10.25.9 सोम is वृत्रहन्तम and वृत्रहन् in 1. 91.5.

*zairi-gaonō-* nom. sg. of *zairi-gaona-* adj. yellow, gold-coloured; green, greenish; derived from *zairi-* Skt. हरि- yellow, golden and *gaona-* Skt. गुण colour. The word *gaona-* sb. nt. is specially used with reference to the colour of the hair and it is often used to mean 'hair'. The idea of *zairi-gaonō* is exactly parallel in RV. 9.65.8. 'Hári is the most common of the colour epithets of सोम in the RV., and it is cognate with *híraṇya-* (golden) in Skt. and with *xolos* (gall) and *xloros* (yellow) in Greek and ultimately with the English 'gall' and 'yellow'.

..5..



*namy-<sup>as</sup>uš-* nom. sg. of *namy-<sup>as</sup>u-* adj. with bending twigs, with soft twigs; derived from *namī-* side- form of *namra*. Skt. नम्र, Pah. narm, Sogdian *namre*; meaning, soft, bending and *asu-* Skt. अंशु- m. shoots, twigs. See Y. H. X. 2. According to Gershevitch, Av. *namy* may be compared with Sogdian *nāmre* and he translates the phrase 'having tasty fibres'. Like *amśu-* in relation to Soma in RV. the Av. *asu-* is used only of Haoma; and it would be worth investigating the possibility that here also *asu-* may be the name of the plant itself. (Barth. Air. Wb. S. V. *asav-*; 'Schoss, Zweig des Haoma- Pflanze'). The word *asuš-* is translated into Skt. Ver. पलवान् as the *asu-* plants (belonging to God Haoma) and into Pah. Ver. by 'narm tāk' meaning 'tender twigs'.

*yaθa-* conj. as, just as, like.

*šarənte-* Barth. and Reichelt take this word as pr. 3 pl. *Ātm.* of  $\sqrt{\text{šar-}}$  to eat, to drink, and translate 'they drink', K. E. Kanga takes it as dat. sg. of *šarənta-* pr. part. used with a strong base irregularly and translates 'for the drinker'. The whole phrase *yaθa šarənte vahištō* is translated by Barth. and Reichelt 'if they drink of him, he is the best' and by Kanga, 'just as he is the best for the drinker (i. e. for his body)'.

*urunaē-ca-* dat. sg. of *urvan-* sb. m. soul, the immortal spirit of man, giving freedom of will to choose good or evil, and responsible for his actions committed in this world; derived from  $\sqrt{\text{var-}}$  Skt. वृ- to choose. Pah. Ver. *rōβān*, *rvān*.

*pāθmainyōtəmō-* nom. sg. of *pāθmainyōtəma-* adj. superl. of *pāθmainya-* 'best pointing out the way.' (Barth. Air. Wb. 887). The word is Hapax Legomenon. Av. *paθman* is correlated most closely with Ved. पथम्, 'flight' 'line of flight' and as such it may be translated, 'best pointing out the flight (for the soul)'. Pah. Ver. *hanbārīktōm*, 'most serving as provision or store; best providing,' which is further explained by the comm. 'ku hanbār ī rōβān pat tō vēh šāyēt kartan čē garōtmānīkīh pat tō bavēt.' i. e., it is possible to make the treasure of the soul through thee the best, i. e., worthiness of paradise is through thee. Henning, *Mittelirarnisch* 113 n. 7 translates the phrase. 'urunaēca pāθmainyōtəmō'. 'and for the soul's journey (haoma) is the best food'.

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### Text

*Nī-tē, zāire ! madəm mruyē, nī aməm, nī varəθraīnam, nī dasvərə, nī baēšazəm, nī tradaθəm, nī varədaθəm, nī aojō vīspō-tanūm, nī mastīm vīspō-paēsayhəm; nī tat yaθa gaēθāhva vasō-xšaθrō fra-carāne tbaēšō-taurvā drujəm-vanō.*



## Translation

I ask of thee, Oh golden hued ! for fervour, for courage, for victory ( as well ) ; for physical vigour or miraculous power and for the means of gaining health; for increase and for prosperity, for the strength of the entire body, for wisdom all-adorned; I ask for ( all ) this, so that I may move about ruling-at-will among living beings overcoming the enmity and conquering the druj or deceit;

## Notes

*nī...mruyē* - pr. 1 sg. Ātm. √mru- Skt. मृ. to speak with *nī*- Skt. नि pref. ' I call down, I invoke ' ( Barth. ), ' I request ' ( Kanga ). In Av. y takes the place of v between u and e. See Jack. Av. Gram. § 190; and full declension of √mru- to speak § 518.

*te*- Second per. pron. gen. sg. enclitic. thy, thine.

*zairē*- voc. sg. of *zairi*- m. Skt. हरि, O golden one. Pah. Zarrēn. See *zairi-gaona*- above.

*maḍəm*- acc. sg. of *mada*. *maḍa*- sb. m. Skt. मद- fervour; ecstasy. ( caused by Haoma-drink ); strong drink; derived from √mad- to get drunk. Barth. ( Air. Wb. 1113 ) takes it to mean lit. intoxication due to drinking fermented Haoma-juice. ' Kanga translates 'wisdom'. Pah. Ver. gives 'maḍišn' lit. 'intoxication'. Dr. M. B. Davar translates the Pah. word 'maḍišn' by 'inspiration', influenced by the Pah. gloss 'frahang', 'wisdom, science'. Skt. Ver. 'vidyā', knowledge. Darm. translates Av. *maḍa*- by 'sagacity, understanding' and compares it with Greek *manth-ain* to learn, but in Y. H 8 X. 8, 18, 19 he translates the same word correctly by 'l'ivresse'; intoxication. cf. Yt. XVII. 5 and Y. X.8; *nəmō* Haomāi yaṭ vīspe anye maḍāṅho aēšma hacnte xrvī-drvo, āaṭ hō yō haomahe maḍō, aša hacaitē šāēpaiθe; 'Homage into Haoma, in that all other intoxications are accompanied by frenzied wrath with bloody club, while that intoxication, which is Haomās is accompanied by his own Aša'.

*aməm*- acc. sg. of *ama*- sb. m. Skt. अम-, strength, force, charge; attack, courage.

*vərəθraīnam*- acc. sg. of *vərəθraīna*- sb. nt. victory; (2) sb. m. name of the yazata of Victory; derived from *vərəθra*+√jan- to smite, to kill, to smash. The word *vərəθraīna*-which as a common noun is rendered by "victoriousness, ability to defeat 'vərəθra.' " Barth. (Air. Wb.) attributes to *vərəθra*- the meaning 'attack' in order to be able to analyse *vərəθraīna*- as 'smashing the attack,' but elsewhere he translates *vərəθra*- 'victorious attack, victory'. Prof. E.



Benveniste renders the word *vərəθra-* by 'defence, resistance, hostility' from *√var-* to resist. However the Pah. translators of the Av. employ the same word '*pərōzkarīh*', victory for both. *vərəθra* and *vərəθraīna-* cf. Skt. वृत्रहन्, वृत्रघ्न. See Benveniste and Renou, *Vrtra et Vrtragna*, Paris, 1934, Lommel, *Der arische Kriegsgott*, 46 sqq. and Bailey, *JRAS*, 1953, 116.

*dasvarə-* sb. nt. acc. sg. meaning, 'health'; this word is always associated with *baēšaza-*. Barth. (Air. Wb. 702) translates both the words '*dasvarə*', and '*dāsmānī*' (Y. X. 18) by 'health' in view of the Pah. tr. '*drustīh*, *druvistīh*', meaning 'health'. Kanga (Av. Dict. p. 252) derives the word from *√das-* to become healthy, to enjoy comfort, and translates 'comfort, happy state.' Prof. I. Gershevitch (The Avestan Hymn to Mithra. p. 198-199) translates both the words '*dasvar*' and '*dāsmān*' by 'physical vigour' in view of the OPer. Inscr. '*da-tharša*' and derives the word from OPer. base *daθ*=Av. *das-* to be vigorous. Pah. Ver. *drustīh*, *druvistīh*. Av. word *dāsmānī* which occurs only once in Av. literature (Y. Hā X. 18) means 'leading to *dāsmān*-physical vigour'. See Barth. Air. Wb. 739 and E. Benveniste, *Origines de la formation des noms en indo-européen*, 22.

*baēšazəm* - acc. sg. of *baēšaza-* sb. nt. remedy, medicine, health. Skt. भेषज. Pah. *bēšazišnīh*.

*fradaθəm* - acc. sg. of *fradaθa-* sb. nt; 'growth, increase, advancement, prosperity, progress forwards'; derived from *√dā* with *frā*-pref; to promote, to further, to advance.

*varədaθəm* - acc. sg. of *varədaθa-* sb. nt; growth, increase; from *√varə-* to increase, to augment, to cause to prosper, cf. Skt. वर्धति, वर्धयति.

*aōjō* - acc. sg. of *aōjah-* sb. nt. Skt. ओजस् strength. There is another word *aogar-* occurring in Yt. XIII.12, which means 'strength' (Barth. Air. Wb. 38).

*vīspō-tanūm* - adj, acc. sg. of *vīspō-tanu-* of the whole body, of the entire body; derived from *vīspa-* all, whole, entire and *tanu-* body. cf. Skt. विश्वतनु, whose body is the universe.

*mastīm* - acc. sg. of *masti-* sb. f. knowledge; from *√maid-* to impress a thing in one's memory. The word is evidently used in the sense of 'spiritual wisdom' and the joy that comes of it. cf. NPer. *mastī* used by Persian Poet Hāfiz and other Iranian poets to mean 'religious ecstasy' produced by drinking the 'wine'. Pah. Ver. gives *frazānakīh*, 'wisdom, intelligence'; See Barth. Air. Wb. 1155.



*vīspō-paēsaṇham* - adj. acc. sg. of *vīspō-paēsah*- Skt. विश्वपेशस्, 'containing all adornment, with all sorts of adornment'; 'all-embracing', many sided; derived from *vīspa*- all, whole, entire, universal and *paēsah*- *paēsah*- from  $\sqrt{\text{paēs}}$ , Skt. पिश- to colour, to adorn, means 'adornment, ornament' in the sense of Skt. भूषण. See *stōhr-paēsaham* in para 26 below.

*taṭ* - dem. pron. acc. sg. nt. this (i. e. all that has been mentioned above).

*yaθa* - conj. Skt. यथा- so that, in order that. This sense of *yaθa*- 'so that, in order that,' when used in the final clause may be paralleled in the Veda also; cf. RV. X. 103.13 and VII. 97.2. See Reichelt. Aw. Elem. §765.

*gaēθāhva* - loc. pl. of *gaēθā*- sb. f. 'being, world', from  $\sqrt{\text{gi-}}$  to live- 'among living beings' (Barth.). See *gaēθyāi* in para 3 above. Pah. gēhān.

*vasō-xšθrō* - nom. sg. of *vasō-xšaθra*- adj. 'ruling at one's own will, free, independent'; derived from *vasō*, GAv. *vasō* adv. 'at one's pleasure or will' from  $\sqrt{\text{vas-}}$  to desire, to wish, to long for; and *xšaθra*- Skt. क्षत्र- dominion, reign, kingdom. See para 25 below.

*fra-carāne*- impv. 1 sg. Ātm. of  $\sqrt{\text{car-}}$  Skt. चर् to walk, to move, to go about, with *frā*- Skt. प्र pref. I may move about, I may wander.

*tbaēšō-aurvā*- nom. sg. of *tbaēšō-aurvan*-, adj. overcoming the enmity or opposition, getting over hatred; derived from *tbaēšah*, sb. nt. Skt. द्वेषस् hatred, enmity and *aurvan*- from  $\sqrt{\text{tar-}}$  (Skt. तितर्ति) to cross over, to get over, to overcome, meaning 'overcoming, getting over;' See Barth. Air. Wb. 815; see para 20 below. This word occurs in Yt. I. 14; *tbaēšō-aurvā nama ahmi*. Kanga (Av. Dict. p. 230) takes it as nom. sg. adj. of *taurvañt*, comp. of *tbaēšah*, malice, and *taurvañt*, pr. part. Par. of  $\sqrt{\text{taurv-}}$  smiting, breaking down, overwhelming (ibid. p. 216) and translates the whole phrase by 'putting down or destroying malice;'

*drujəm-vanō*- nom. sg. of the comp. *drujəm-vana*- adj. 'overcoming the Druj, conquering the druj'; made up of *drujem*, *drujim*, lie, deceit, personified 'Druj' and  $\sqrt{\text{van-}}$  Skt.  $\sqrt{\text{वन्-}}$  to conquer, to win. This is to be regarded as an Aluk- comp.; see para 20 below where the same phrase occurs.

- 18 -

## Text

*Nī taṭ, yaθa taurvayeni vīspanəm tbišvaləm tbaēšā daēvanəm mašyā-*  
*nəmca, yāθiwām pāirikanəmca, sādram kaoyəm karatnəmca mairyanəmca,*  
*bizangranəm, ašəmaoṭanəmca bizangranəm, vōhrkanəmca caθwarə-sangranəm,*  
*haēnayāśca pərəθu ainikayā daveiθyā patəiθyā.*



## Translation

( And I ask ) for ( all ) this so that I may overcome the enmity of all ( my ) enemies, of the Daēvas and wicked mortals, of wizards and of witches, of tyrants and of those who are wilfully blind, wilfully deaf ( Kavi and Karapan ) and of the biped scoundrels and of the two -legged renegades, and of four-legged wolves, and ( that I may overcome the hostility ) of the army with the wide front, roaring and rushing onwards.

## Notes

*taurvayeni*- impv. 1 sg. Par. of √tar- to cross over, to overcome, to get over; I may overcome. √tar pr. titar-, taurvaya-, titāraya-. cf. Skt. तितरि. K. E. Kanga and Taraporewala derives the word from √taurv-Skt. √तृ.

*vīspanqm*-adj. gen. pl. of vīspa- Skt. विश्व- all, every, everyone; whole, entire.

*tbišvatam*- gen. pl. of tbišvant- ( i ) adj. opposed, hostile to ( ii ) noun, enemy; derived from √tbaēš- Skt. √द्विष्- to hate, dislike, to be hostile towards; to injure, to offend. cf. Skt. द्विषन्ति, pr. ( iter. ) tbaēšaya-; ppp. tbišta- ( see Kanga Av. Dict. p. 229 and Barth. Air. Wb. 816 ) cf. GAv. daibišvatō dvaēšā in Y. Hā 28. 6. See Taraporewala, ' The Divine Songs of Zarathustra ' p. 107, 109 Pah. bēšitārān; tormentors, enemies.

*tbaēšā*-acc. pl. of tbaēšah- sb. nt. Skt. द्वेषः, GAv. dvaēšah- hatred, enmity; offence. Pah. bēš- pain, sorrow, harm, hostility.

*daevanqm*-gen. pl. of daēva- daēvas, demons; of the daēvas, of the demons.

*mašyānam-ca*- gen. pl. of mašya-, mortal; of the mortals. See mašyō in para 3 above.

*yāθvām*- gen. pl. of yātu- sb. m. Skt. यातु, here the ending- am is irregular; Skt. यातृनाम्; of the sorcerers, of wizards. Pah. yātūk.

*pairikanam-ca*- gen. pl. of pairikā- f. sorceress, witch; derived from √par- to seduce, to enchant or √par- to fly ( NPer. parīdan- to fly ). pairikā is always used in Av. in association with yātu- and it seems to apply to the female of this species of evil beings, who seduce and lead astray the Mazdayasnians from the true faith by means of her amorous powers. Pah. parīk- ' witch, sorceress, '

*sāθram*- gen. pl. of sātār- sāθr- sb. m. person in power, ruler, chief, tyrant. Gershevitch says ( in his Avestan Hymn to Mithra p. 185 ) " Etymologically, sātār perhaps belongs to NPer. sān ' whetstone ' OInd. śīśati- ' to sharpen ' and means ' enjoiner ', cf. Germ. Einschräfer. Windischmann connected the



word with Vedic शत्रु- 'enemy, rival, hostile king', F. B. J. Kuiper, *Acta Orientalia*, XII. 196, with OPer-θāti "Pah. 'sāstārān' tyrants, oppressors cf. the word sāstārš in para 30 below.

*kaoyam-* gen. pl. of kavi- Skt. कवि. The original meaning of the word is 'royal, imperial' and this title has been prefixed to the names of the kings of the Kayanian Dynasty. They are mentioned in Av. and in later Persian works. e. g. Kava Husrava, Kava Vištāspa. But it was another branch of the same family of the Kayanians, who were the most violent opponents of the Prophet Zaroθuštra. In the Gāthās the name Kaoy- is used for these royal opponents of Zaroθuštra, who stood for the old daēva- worship. Hence in the YAv; the word is employed in an extended sense of any enemy of the Zoroastrian Religion. The Pah. and Pāzand form is kayak, kīk. The word kayakān, kīkān is, however, used in the special sense of 'those who are clever enough to see the truth but who would not- '—' those who have eyes but would not see'. See Gershevitch, The Avestan Hymn to Mithra, p. 185-186. He translates 'hymn-mongers' following Prof. K. Barr.

*Karapnam-ca-* gen. pl. of Karapan- a derogatory term for the members of a class of priests of whom Zaroθuštra disapproved. The word 'Karapan' has no Vedic equivalent. The word has been connected with Skt. कर्ष- ritual, with the deduction that Karapan meant a ritual priest, one engaged in ceremonies (Barth. Air. Wb. 455). Prof. W. B. Henning (Zoroaster, a Politician or a Witch-Doctor, p. 45) has recognised its connection with a khwarezmian verb 'karb-' to moan, to mumble, Skt. √कृम्, in which case one might suppose it to have been used pejoratively by Zaroθuštra for the ordinary conservatively-minded priest, repeating or mumbling liturgies and prayers without much thought for their meaning. By either interpretation the Karapans are taken to be working priests, whereas the Kavis and usijs had mantic powers of wisdom and prophecy. The word karapan is used always in association with kavi in both GAv. and YAv. and its special signification is 'those who have ears but would not hear,' cf. Monier Williams Skt. Dict. p. 305. col. 1.

*mairyanam-ca-* gen. pl. of mairya- (1) sb. m. scoundrel, felon. See para 11 above. (2) when used as adj. it means, 'false, malicious.'

*bi-zangranam-* gen. pl. of bi-zangra- bi-zangra- adj. biped, two footed (of daēvic beings). Skt. द्विजङ्घानाम्.

*ašəmao'lanqm-ca-* gen. pl. of ašəmao'la- sb. m. distorters of truth, renegades, heretics, apostates; derived from aša- Skt. शत- truth, righteousness and maō'la- from √मुह- to distort, to make silly. Pah. āšmō'ly. a were transcription of Avesta. See ašəmao'lahe- gen. sg. in para 31 below.



ca- encl. particle meaning and. The  $\sqrt{\text{muh}}$ -appears to behave similarly : with \*-gh-Av. ašmaoya and Skt. मोघ-, मुग्ध- with \*-gh-, Khotanese mūysamḍai- 'foolish' and Skt. मूढ. See H. W. Bailey, Khotanese Texts IV. 79.

*voharkanəm-ca-* gen. pl. of *vohrka-* sb. m. of wolves. Skt. वृक Pah. gōrg.

*caθward- zaṅgranəm-* gen pl. of *caθwara-zaṅgra-* adj. four-footed (of daēvic beings); derived from *caθwar-catur-* num. Skt. चत्वरः, चतुरः, चतस्रः, four, and *zaṅgra-zaṅgra-* foot. cf. *catagr-* f.

*haēnayaśca-* gen. sg. of *haēnā-* sb. f. Skt. सेना, a daēva-word, army. See Reichelt, Aw. Elem. § 367. Gershevitch (The Avestan Hymn to Mithra p. 187) translates the word *haēnā-* by '(enemy) army, enemies constituting an invading army, enemies organized for raids'. There is another meaning of the word *haēnā* viz. missile. cf. Yt. V. 120. Adj. derived from this noun is *haēnya-* Skt. सैन्य; 'belonging to the hostile army' cf. Yt. VIII. 56. Pah. hēn.

*pərəθu-ainikayā-* adj. gen. sg. of *pərəθu-ainika-* f. 'with an extensive front, with the wide front'; derived from *pərəθu-* Skt. पृथु- wide, extensive, specious and *ainika-* Skt. अनिक- front. Pah. fraš - ānik.

*davaθyā-* gen. sg. of *davaθiti-* adj. f. pr. part. Par. of  $\sqrt{\text{dav-}}$  to speak, to howl, a daēva-word; howling, roaring.

*patayā-* gen. sg. of *patayti-* adj. f. pr. part. Par. of  $\sqrt{\text{pat-}}$  to rush (technical term for the going of daēvic beings). The  $\sqrt{\text{pat-}}$  when denoting movement is used in the daēva sense; on-rushing; rushing onwords.

## - 19 -

### Text

*Imdm θwam paoirīm yānem, Haoma, jaiḍyemi, dūraoša, vahištəm  
ahūm ašaonam raocayham vīspō-āθvdm.*

*Imdm θwam bitīm yāndm, Haoma, jaiḍyemi, dūraoša, drvatātəm  
ai'hāso tanvō.*

*Imdm θwam θritīm yāndm, Haoma, jaiḍyemi, dūraoša darθvō-jitīm  
uštānahe.*

### Translation

This (is) the first gift, Oh Haoma, warding-off-death! (that) I request of thee : heaven of the righteous, bright and all-comfortable. This (is) the second gift, Oh Haoma, warding-off-death! (that) I request of thee : soundness of this body (of mine). This (is) the third gift, Oh Haoma, warding-off-death! (that) I request of thee: long life of (my) vital power



# Notes

*iməm* – dem. pron. acc. sg. m. Skt. इम- this. See Jack. Av. Gram. § 422.

*θwəm* – Second per. pron. acc. sg. thee; used in the sense of abl. sg. here.

*paoirīm* – acc. sg. of paoirya- adj. first. Skt. प्रथम, qualifying the noun *yānəm*.

*yānəm* – acc. sg. of *yāna*- sb. m. gift, favour, mark of favour; from  $\sqrt{yam}$ - Skt. यम् (यच्छ) to favour. Pah. *yān*, transcribed form of Av. *yāna*.

*jaidyemi* – pr. 1 sg. Par. of  $\sqrt{jad}$ - to ask, to entreat, to pray, to request; cl. 4. Pah. inf. *zastan*-, NPer. *justan*. I ask, I request.

*dūraoša* – voc. sg. of *dūraoša*- ‘keeping death afar, warding-off-death’. See para 2 above. Rigvedic (IX. 101. 3) दुरोषम् ... सोमम् and Avestan ‘haomō ašava dūraošō (voc. sg. haoma dūraoša, acc. sg. haoməm dūraošəm) have together preserved an ancient epithet of the sacred drink. This assures the close identity of the Old Indian and the Old Iranian religious vocabulary. The meaning, however, despite many translations, has remained uncertain. The Old Indian दुरोष- occurs in three RV. contexts, for which we have commentaries viz. RV. (1) IX. 101.3 (2) VIII. 1.13 and (3) IV. 21.6. For further details on the interpretation of Skt. दुरोष, see Bailey’s paper on ‘Dvārā Matinām’ in Bulletin of the School of Oriental and African Studies BSOAS. Vol. XX 1957 pp. 53-58.

*vahištəm ahūm*- acc. sg. of *vahišta* ahu. Skt. वसिष्ठ असु, the best world. These two words are invariably found together in the special sense of the world of the righteous hereafter, i. e. paradise. cf. Pah. *Vahišt*, Per. *bihisht*; meaning heaven, paradise.

*ašaonam*- gen. pl. of *ašavan*- Skt. ऋतावन्- adj. righteous, holy, ‘of the righteous’; for the decl. of the word *ašavan*- m. see Jack. Av. Gram. § 313.

*raocanhəm*- acc. sg. of *raocah*- *raocanh*- Skt. रोचिस्- (i) adj. bright, shining; (2) sb. nt. light, day-light; see K. E. Kanga Av. Dict. p. 436 s. v. *raocanh*-. Here the word is used as an adj. qualifying the noun *vahistəm ahūm*.

*vīspō-šāθrəm*- acc. sg. of *vīspō-šāθra*- adj. ‘having or bestowing all joy, delight or fortune’ Pah. *hamāk šārīh*. The etymology of the word *šāθra*- is uncertain. Barth. (Air. Wb. 1876) derives the word *šāθra*- from *hu+āθra*- (breaking?) and translates ‘happiness’. K. E. Kanga (Av. Dict. p. 143) derives from  $\sqrt{xau}$ - to shine, to be radiant, to be happy+*θra*- suff. and translates (i) ‘lustre, splendour, glory’; (2) ‘happiness, ease, repose.’

*bitīm*- acc. sg. of *bitya*- ordinal num., second; Skt. द्वितीय.

..6..



*drvatātəm-* acc. sg. of *drvatāt-* sb. f. health, soundness; derived from *diva-* adj. Skt. *ध्रुव* healthy, firm. sound + *tāt* abst. noun suff. See Jack, Av. Gram. § 842, Pah. *druvist-* *rōβišn*, well-going, welfare, sound progress.

*aiṇ'hās-* gen. sg. f. of the pron. stem *a-*; the regular form should be *aṇ'hā* and with an epenthetic *i*, *aiṇ'hā*. The form *aiṇ'hās* is regularly found in Av. with enclitics like *ca* and it occurs often enough to be regarded as a regular formation and the *ə* may be due to metrical or euphonic reasons. 'of this.' See Reichelt. Aw. Elem. § 567.

*tanvō-* gen. sg. of *tanū-* f. Skt. *तनु-* body; for the decl. of the Av. *tanū-* See Jack, Av. Gram. § 271.

*θritīm-* acc. sg. of *θritya-* ordinal num., third; Skt. *तृतीय*.

*darōjō-jitīm-* acc. sg. of *darōjō-jiti-* sb. f. long life; derived from *darōya*, *darōga*, Skt. *दीर्घ*, long and *jiti-* life, abst. noun from *√ji-* to live.

*uštānahe-* gen. sg. of *uštāna-* sb. m. nt. life, vital power. Pah. *gyān-life*, vitality. For the explanation of the word see Bailey Indo-Iranian Studies II in the Transactions of the Philological Society 1954, pp. 135-142.

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### Text

*Iməm θwam tūirīm yānəm, Haoma, jaiḍyemi, dūraoša, yaθa aēšō amavš*  
*θraēdō fraxštāne zomā paiti, tbaēšō-taurvā drujəm-vanō.*

*Iməm θwam puxδəm yānəm, Haoma, jaiḍyemi, dūraoša, yoθa vərθraja*  
*vanat-pšānō fraxštāne zomā paiti, tbaēšō-taurvā drujəm-vanō.*

### Translation

This (is) the fourth gift, Oh Haoma, warding-off-death ! that I request of thee: that I, efficient, courageous (and) satisfied, may move about upon (this) earth, overcoming the enmity and conquering the druj-deceit.

This (is) the fifth gift, Oh Haoma, warding-off-death ! (that) I request of thee: that I, victorious (and) winning the battle, may move about upon (this) earth, overcoming the enmity and conquering the druj-deceit.

### Notes

*tūirīm-* acc. sg. nt. of *tūirya-* ordinal num. fourth. Skt. *तुरीय*, *चतुर्थ*. See *āxtūirīm* in para 14 above.

*aēšō-* nom. sg. of *aēša-* adj. 'efficient, effectual'; 'influential'; 'having the desired effect'; 'happy', from *√iṣ-* Skt. *√इष्-* to seek for, to desire, to wish, to



hear, to demand; pr. iša-, išasa-, aēšaya-; fut. aēšya-; ppp. išta-. K. E. Kanga takes yaθa-aēšō as a compound, and translates 'according to my wish', 'at will'. Prof. Taraporewala translates 'full of power'.

*amavā-* nom. sg. of *amavānt-* adj. courageous, possessing power, vigorous; Skt. अमवन्त्; derived from *ama-* sb. m. Skt. अम- strength, force, charge; and *vānt-* possessive suff. Gāḍic *amavānt*.

*θraṣṭā-* nom. sg. of *θraṣṭa-* *θraṣṭa-* adj. satisfied, content; cf. Skt. तृपति. he becomes satisfied; it is ppp. of *√θraṣ-* Skt. तृप्- to satisfy, to be satisfied or satiated. *θraṣṭā-* sb. nt. means 'contentment, satisfaction'; See Kanga Av. Dict. p. 236 and Barth. Air. Wb. 805-806.

*fraxštānc-* impv. 1 sg. *Ātm.* of *√stā-* to stand with *frā-* pref; I may move about. "The insertion of the x has to be noted after the pref. *frā-* and it is partly responsible for the shortening of the ā of *frā-*. The insertion of x before syllables beginning with s+consonant is a common phenomenon in Iranian; cf. xšvas, xštāt, spaxštīm, etc". See Reichelt, Aw. Elem. §174.

*puxṣam-* acc. sg. of ordinal num. *puxṣa-* fifth. The suff. is the same as seen in Skt. चतुर्थ, षष्ठ. Av. shows only two ordinals in *θ/ṣa*, *puxṣa-* and *haptaθa-*. See Whitney, Skt. Gram. § 487c where he mentions the rare forms पंचथ and षष्ठथ, in Skt. The word when used as adverb means 'fifthly, in the fifth place'.

*vərəθra-jā-* victorious. See para 16 above.

*vanat-pəšānō-* nom. sg. of *vanat-* *pəšāna-* adj. winning the battle; derived from *vanat*, *vanant*, pr. part. Par. of *√van-* to win, to conquer, meaning 'winning, conquering' and *pəšāna-* sb. nt. Skt. पृथना- sb. f. battle, fight; from *√parθ-* Skt. पृत् to fight. cf. Pah. word nipart-, and NPer. 'nabard', meaning 'fight, struggle, battle'. In *Ābān Yt.* (V.109), this word *pəšāna-* is the name of a *daēva*-worshipper and it is proper noun, m.

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### Text

*Iməm θwqm xstūm yānəm, Haoma jaidyemi, dūraoša, paurva tāyūm, paurva gadəm, paurva vahrkəm būidyōimaide; mā-ciš paurvō buidyāta nō, vīspe paurva būidyōimaide.*

### Translation

This (is) the sixth gift, Oh Haoma, warding-off-death ! (that) I request of thee: may we become aware beforehand of the thief, beforehand



of the brigand (and) beforehand of the wolf; let not any (of our enemies) become aware beforehand of us, (on the contrary) may we become aware beforehand of all.

### Notes

*xštūm*- acc. sg. of ordinal num. *xštvā*- sixth. cf. Skt. षष्ठम्. Pah. *sašōm*.

*paurva*- adv. beforehand. Skt. पूर्व.

*tāyūm*-acc. sg. of *tāyu*- *stāyu*- thief, sb. m. Skt. तायु, स्तायु.

*gaḍam*- acc. sg. of *gaḍa*- sb. m. brigand, bandit. Pah. *gaḍak*. This word may be distinguished from the same and similar word *gaḍa*- sb. f. Skt. गदा, club, mace. cf. *gaḍavara*- adj. in para 10 above. There is another word *gaḍōti* sb. m. with the same meaning in Av.

*vōhrkəm*- acc. sg. of *vōhrka*- sb. m. Skt. वृक- sb. m. wolf; Pah. and NPer. gurg.

*būiḍyōimaiḍe*- opt. 1 pl. Ātm. of *√buḍ*- to perceive, to recognise, to become aware of; to smell of. Skt. *√बुध्*-; pr. *baoda*- *baoda*-, *būiḍya*-; caus. *baodaya*-; ppp. *busta*-; meaning, 'may we become aware of'. This same word occurs at the end of this para. In this same para the word *būiḍyaēta* occurs. It is opt. 3.sg. Ātm. of *√buḍ*- to know, to perceive, to recognise, meaning 'let him become aware of'.

*mā*- particle of prohibition 'not', joined usually with the inj., sometimes also with opt., subjv. or impv. Skt. मा. cf. *Ābān Yt.*- *Yt.* V. 92, where *mā* appears as *ma*- as in *ma-kasviš*, *ma-stri* etc. See Jack. Av. Gram. § 866. note. cf. Gujarati *mā*; meaning 'not'.

*ciš*-interrog. pron. nom. sg. m. f. *ci*- any one. The word is encl. See Jack. Av. Gram. § 407.

*paurvō*- adv. beforehand; the form is nom. sg. of *paurva*; see above *paurva*-.

*nō*- First per. pron. acc. pl. us.

*vīspē*- acc. pl. m. of *vīspa*; see para 24 below; all. Skt. विश्व.

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### Text

*Haomo aēibiš yōi aurvaṇtō hita taxšəṇti arəṇāum zāvarə aofāš-ca*  
*baxšaiti. Haomō aēizəṇāitibiš dadāiti xšəētō-puθrīm ula ašava-frazainītm.*  
*Haomō taēciṭ yōi katajō naskō-frasəyḥō ayyəṇte spānō mastīmca baxšaiti.*



## Translation

Haoma bestows strength and power upon those who urge well-trained steeds to goal. Haoma bestows on the pregnant women the birth-of-a-brilliant-son as well as a righteous progeny. Haoma granteth wisdom and fervour unto those who are engaged desiring earnestly (katayō) for studying the Nasks-Scriptures.

## Notes

*aēibiš-* inst. pl. of dem. pron. *a-*, inst. used for dat. (Reichelt, Aw. Elem. § 428) unto those.

*yōi-* rel. pron. nom. pl. Skt. ये; who.

*aurvaṇtō-* Reichelt takes this word as nom. pl. of *aurvaṇt-* sb. m. and translates 'heroes' and he explains the construction as 'incorporation of the antecedent' (Aw. Elem. §738). When the word is used as an adj., it means 'quick, speedy, brave'. cf. Skt. अर्बन्त adj. sb. m. Prof. Taraporewala follows Kanga and takes *aurvaṇtō* as acc. pl. of *aurvaṇt-* and translates 'steeds, horses'. Pah. *arvand-* (1) as adj. swift, quick, prompt; (2) as sb. it means 'a racer, war-horse, race-horse'. cf. Y. 57.27 *aurvaṇtō* and Y. 11.2 *aurvatam*.

*hita-* acc. pl. of *hita-* sb. m. originally ppp. of  $\sqrt{hi-}$  Skt. सि- to bind to restrain; lit. yoked. The word is used in dual or plural and refers to teams of horses, two-horse team. Pah. *frahixt*, trained, skilled.

*taxšənti-* pr. 3 pl. Par. of  $\sqrt{taxš}$ , extended form of  $\sqrt{tac}$ , to run (of men), to flow (of waters); pr. *taxša-* 'they let run, they send forth to' Pah. inf. *taxtan-* to run, to flow, or *tačītan-*. Pah. Ver. here peculiarly translates Av. *taxšənti* by 'tōxšāk kūnēt' 'renders diligent'.

*arəṇāum-* acc. sg. of *arəṇav-* combat, struggle, battle, victory; Barth. (Air. Wb. 196) says that the origin is uncertain and that it is probably cognate with the form *arəṇāvi* and that it probably meant 'that which is cognate', i.e. victory. Kanga (Av. Dict. p. 46) derives from the  $\sqrt{ar-}$  to get, to acquire, cl. 5 and translates 'race-course'. The word is hapax legomenon and is left untranslated into Pah. Ver. At what stage this word has been added in the text we can not easily express any opinion. In my opinion the word *arəṇāum* is acc. sg. of *arəṇav-* *arənu-* 'goal', 'a gift', 'gain' derived from  $\sqrt{ar-}$  to obtain, to get, to grant.

*baxšaiti-* pr. 3 sg. Par. of  $\sqrt{baxš}$ . (a deriv. from  $\sqrt{baj-}$  to share, to allot, to apportion with *š-* suff.) to apportion, to distribute, to divide, to bestow;



meaning 'bestows, grants'; pr. baxš-, baxša-; (iter.) baxšaya-. Pah. inf. baxšitan, baxtan- to apportion, to distribute.

*āzīzanāitibiš-* inst. pl. *āzī-zaṇāiti-*, pr. part. f. of  $\sqrt{\text{zan-}}$  to beget, to bear children, with *ā-* pref., meaning 'those fit to bear children, those who are bearing'; the inst. pl. is used for dat. pl. The correct text should be *āzīzanāitibyō*. cf. *zīzanāitiš-* nom. pl. f. in Yt. V (Ābāu). 87. See Barth. Air. Wb. 1658.

*daḍāiti-* pr. 3 sg. Par. of  $\sqrt{\text{dā-}}$  Skt. दा- (1) to give, to grant, to assign; (2) to put, to appoint, ordain; to make, to create; meaning grants, bestows'.

*xšaētō-puθrīm-* acc. sg. of *xšaētō-puθrya-* sb. nt. 'possession (i.e. birth) of a brilliant son; made up of *xšaēta-* ppp. of  $\sqrt{\text{xši-}}$  to shine, used as adj. shining, brilliant and *puθrya-* possession of son.

*ašava-frazaiṇtīm-* acc. sg. of the comp. *ašava-frazaiṇti-* sb. f. religious progeny, pious progeny, 'faithful descendents' (Reichert). The word is collective, hence sg. It is made up of *ašava-* Skt. *ṛtāvan-* follower of Aša-, faithful, righteous, holy and *frazaiṇti-* sb. f. progeny, offspring; from  $\sqrt{\text{zan-}}$  to be born, to beget; Pah. *frazand*.

*taē-ciṭ-* dem. pron. nom. pl. m. used for dat. pl. The *ciṭ* is the indef. enclitic pron. used here almost in the sense of all (lit. any one); meaning, 'all those'.

*katayō-* Barth. (Air. Wb. 433) takes it as an adj. nom. pl. of *kati-* 'willing, ready' from  $\sqrt{\text{kan-}}$  Skt. कम्- to love, to have a longing for. But in his Handbuch der iranische Dialekt, he takes *yōi katayō* as 'everyone who', taking *kati* as an interrog. pron. stem. K. E. Kanga (Av. Dict. p. 123) takes it as nom. pl. of *kati-* sb. nt. from  $\sqrt{\text{kan-}}$  to dig, cl. 1 and 2 and translates 'the master of a house or family, a landlord.' cf. Av. *kata-* Vend. II. 26 and V. 10,11 meaning 'house, dwelling place'. Pah. Ver. translates the word by 'katakīk' 'pertaining to the house, household'. (Pah. Yasna and Višparad ed. by B. N. Dhabhar p. 65). Skt. Ver. of Y.IX gives *gṛhastha-* 'a brāhmaṇa who is married and has founded a family'. Is the word *katayō-* miswritten for *patayō*, house-holders, masters of the house? The word is found once in the entire Av. literature. I accept Bartholomae's meaning as given in Air. Wb. 433 and translate 'aspirant, enthusiast or desiring earnestly'.

*naskō-frasāṇhō-* adj. nom. pl. of *naskō-frasa-* 'studying the Nasks or Scriptures'. The word is derived from *Naska-* Scriptures, collection of the holy texts and *frasa-* from  $\sqrt{\text{sāh-}}$  Skt.  $\sqrt{\text{śāh-}}$  to teach, to instruct with *frā-* pref. The Nasks were the collections of the ancient Av. texts which were contained in 21 separate books or groups of texts. These are enumerated in Pah. books. The



eighth and ninth books of the Pah. Dēnkart are devoted entirely to the summary of the contents of all the Nasks.

*āyhañte-* pr. 3 pl. Ātm. of √āh-Skt. आस्- to sit; they sit, they are seated, are engaged; cf. Aši Yt. (Yt. XVII). 10 and 11 : āyhañte. See Bailey, Zoroastrian Problems in the IX Century Books, Oxford 1943. p.6. Taraporewala translates, 'are occupied'.

*spānō-* acc. sg. of spānah- sb. nt. 'holiness, sanctity'; cf. the word spānta- holy. Pah. Ver. aβzōnikih, meaning 'increase, bountifulness'.

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#### Text

*Haomō tās-ciṭ yā kainīnō āyhaire darəYəm aYrvō haiθīm rāδmca  
baxšaiti, mošū jaiḍyamnō hu-xratuš.*

#### Translation

Haoma bestows upon those who have remained virgins for-a-long-time without husbands, faithful and loving ( bridegrooms ) as soon as the Wise-one ( is ) entreated.

#### Notes

*tās-ciṭ-* dem. pron. nom.pl. used for dat. pl. See taē-ciṭ in para 22 above; unto all those.

*yā-* rel. pron. nom. pl. f. antecedent to the word tās-ciṭ; meaning, who.

*kainīnō-* nom. pl. of kainīn- f. virgin, unmarried girl, maid; the stems kainyā- and kainī- are also found. Barth, states that the form in kainī- is the most correct. Skt. कन्या; Pah. kanīk, kanīzak; Caspian dialects kina, meaning 'daughter'.

*āyhaire-* perf. subjv. 3 pl. Ātm. of √āh- to sit. Skt. आस्-; have remained. See Jack. Av. Gram. § 609 and § 452 and Kanga Av. Gram. § 457 p. 240. Prof. Taraporewala takes the word as pr. 3 pl. Ātm. of √āh- to sit. the -r- ending in Ātm. is used in Av. more often than in Skt. ( Reichelt, Aw. Elem. § 257). See Yt. X- Mihr Yt. 45. āyhaire and Barth. Air. Wb. 344-45.

*darəYəm-* originally acc. sg. of darəYa- adv. for a long time. Skt. दीर्घ. Pah. dēr, long.

*aYrvō-* nom. pl. of aYrū- adj. ( lit. 'not pregnant' from Yru- \*garav- heavy; Skt. अशु- ) only f. 'single, unmarried ( of maidens. )' (Barth. Air. Wb. 49).



K. E. Kanga ( Av. Dict. p. 17 ) explains the deriv. of the word as from a- neg. particle and ūru- Skt. गुरु- husband; and translates 'without-husband.' It was considered in Ancient Iran a great misfortune for a girl to remain unmarried for a long time, cf. Vend. III. 24 and IV. 47. See my introduction to Dev. Rd. pt. III.

*haiθīm*- acc. sg. of *haiθya*- ( 1 ) adj. Skt. सत्य, true, faithful, real; ( 2 ) as adv. it means 'truly, indeed, verily'. Barth. in quoting this passage ( Air. Wb. 1521 ) under *rāda*- and also ( 1761 ) under *haiθya*- marks this word *haiθīm* as doubtful and proposes to read *paiθīm*- Skt. पतिम्. He takes *rāda*- Gāṇic *rāda*- sb. m. to mean 'minister' from √*rād*- to make ready, to prepare, to be ready, to protect.

*rādām* - acc. sg. of *rāda*- sb. m. 'provider, guardian ( of the family ), lover, husband, caretaker'. ( Barth. Air Wb. 1521 ). Pah Ver. *rāt*- is a mere transcription of the Av. word, where *t* substitutes Av. *ḍ*. This is further supported by the commentary ' Ku- šān šōḍ bē paḍtākēnēt ' i. e., he shows them a husband. The word is derived from √*rād*- Skt. रक्ष् to protect.

*mošū*- adv. Skt. मघ्- soon, immediately, quickly, as soon as.

*jaiḍyamnō*- nom. sg. of *jaiḍyamna*- pr. part. pass. of √*jaḍ*- Skt. गद्- to beseech, to request, to entreat; meaning ' being requested, being entreated '.

*hu-xratuš*- nom. sg. of *hu-xratu*- adj. Skt. सुकृत judicious, the wise, discreet, possessing good sense. The word is derived from *hu*- Skt. हु- good, and *xratu*-, MPer. *xrat*-, reason, wisdom. Note the divergent meaning of Khotanese *grata*-, *grra*- 'commandment, injunction, admonition'. For a review of various interpretations of *xratu*- cf. Altpersische Inschriften, von Ernst Herzfeld 1938, 235 ff.

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### Text

*Haomō tēm-ciṭ, yim Kərəsānīm apa-xšāθrēm nišādayat, yō raosta xšāθrō-kāmya, yō davata: 'nōiṭ mē apam āθrava aiwištiš vərəiḍyē dairhava carāṭ; hō vīšpe vərəiḍinqm vanāṭ, nī vīšpe vərəiḍinam janāṭ'.*

### Translation

Haoma caused to step down him even who ( was ) Kərəsāni from ( his ) power, ( him ) who bewailed with apprehension for his reign, ( and ) who bragged: ' Never henceforth in my land shall ( any ) priest move about for propagating religious teachings; ( else ) he might overcome the whole of ( my ) fortune, he might strike down the whole of ( my ) greatness.



# Notes

*tam-ci-* dem. pron. acc. sg. m. 'him indeed, him even'.

*Kərəsānīm*— Proper Name. acc. sg. of *Kərəsāni*— name of the opponent of the Mazdayasnian Faith. Barth. (Air. Wb. 470) says that *Kərəsāni* is identical with Vedic कृशानु- the heavenly archer, who protects the divine Soma from the falcon. In spite of this identity it is certain that *Kərəsāni* of the Av. was a historical personage. He was a prince inimical to the Mazdayasnian priests, who was dethroned by Hōm.

(2) Prof. Justi (Iranisches Namenbuch 161) regards him 'as an enemy of Hōm, the demon of hunger' and takes his name as a synonym of *Kərəsas-ca* (Yt. XI. 6) 'the demon of hunger'.

(3) Prof. Spiegel (Commentar über das Avesta I. 103) takes both the words *Kərəsāni* and *Kərəsasca* as common noun and says that according to the pl. form of the latter word and according to their Pah. rendering *Karsyāk* not one but several persons are meant here.

(4) Prof. Darm. (Zend- Avesta II 484 no. 21) says that *Kərəsāni* is a common noun, the designation of the idolators persecuting the Mazdayasnians and identifies Av. *Kərəsāni* with Alexander the Great. He fixes the date of the composition of Hōm Yt. on the strength of the Pah. Ver. *Karsyāk* after the fall of the Greek domination in Iran, either 140 B. C., when Mithridates the Great liberated Iran from the Greeks after his decisive victories over the Seleucides and founded Arsacide Empire or 50 A. D. when Vologeses inaugurated the Zoroastrian renaissance (Zend- Avesta I p. 82-83). Prof. Barth. doubts that Av. words *Kərəsāni* and *Kərəsasca* as presumed by Spiegel are synonymous as he translates the word *Kərəsasca* by 'waylayers, highwaymen saunterers' (Air. Wb. 469). The ancient Av. legend of *Kərəsāni* was lost for the Pah. translator, who tries to find in it another person or persons who stood nearer to himself chronologically. These were the Christians. See my Pah. Ver. of Yašts. Bombay. 1941. pp. 42-43.

*apa-xšaθrəm*— adj. acc. sg. of *apa-xšaθra*— dethroned, derived from *apa*— Skt. अप away from + *xšaθra*— rule, sovereignty, kingdom. Pah. bē hač *šatāyih*, from sovereignty.

*nišādayat*— impft. caus. 3 sg. Par. of *√had*— Skt. *√सद्*— with *ni*— Skt.

*ni* pref. lit. made to sit down, caused to step down.

*raosta*— s- aor. 3 sg. *Ātm.* of *√rud*— Skt. *√रुद्* to bewail, to weep, to lament; bewailed, wept. This root *rud*— has other meanings also, which are not applicable here : (1) *√rud*— (Skt. रोधति, रोहति, रोह, रुढः) to sprout, to shoot, to grow; (2) to avert, to keep off. cf. Skt. रुधिमि, रोधयति; (3) to flow.



*xšaθrō- kām̐ya-* Barth. ( Air. Wb. 546 ) takes the comp. as sb. f. inst. sg. of *xšaθrō-kām̐yā* and translates 'with apprehension for his reign'. Reichelt follows Barth. and explains the case as 'instrumental of cause' ( Aw. Elem. § 451 ). K. E. Kanga ( Av. Dict. p. 151 ) takes the comp. as loc. sg. of *xšaθrō- kām̐a-* and translates 'in desire or ambition of sovereign power'. cf. Jack, Av. Gram. § 222 and § 239. In either case the ending is irregular. If we accept inst. sg. we have to explain the form as *xšaθrō-kām̐a + ā*, the *y* being euphonic. See Aw. Elem. § 333. Note that the word is *hapax legomenon*. Pah. Ver. gives 'pat *ṣatāyih- kāmākīh*', 'with a desire for sovereignty.'

*davata-* impft. 3 sg. Ātm. of *√du-* to speak ( of evil beings ); spoke, prated, bragged.

*apam-* adv. hereafter, henceforth.

*āθrava-* sb. m. nom. sg. of *āθravan-*, Skt. अथर्वन् priest.

*aiwištiš-* Barth. ( Air. Wb. 95 ) takes it as sb. f. acc. pl. object of *vərəiðyē-* and derives it from *aiwi-* Skt. अमि pref. and *√ah-* Skt. *√अस्-* to study, comparing with Skt. अभ्यास and translates 'religious study or teaching'. The suff. in this case is *ti-*. K. E. Kanga ( Av. Dict. P. 6 ) takes it as nom. sg. sb. m. of *aiwišti-* and translates 'a teacher, an instructor' deriving from *√stā-* to stand with *aiwi-* pref. Skt. अभिष्टा. Pah. Ver. gives 'pat *apar- ōmurišnīh*' meaning 'on ardent study'. This word occurs once in the Av. literature.

*vərəiðyē-* inf. from *√varəd-* to increase, to augment. meaning 'in order to increase, in order to propagate' ( Barth. Air. Wb. 1420 ). This word is rendered into Pah. Ver. by 'pat *kāmāk*', at will.

*daiṣhava-* loc. sg. of *daiṣhu-* *daxyu-* land, province. sb. f. 'in the land, in the province.'

*carāt-* aor. subj. 3 sg. Par. of *√car-* to go, to move; may move about, may go about.

*vīšpe-* acc. pl. m. agreeing in gender with the partitive genitive *vərəiðinam* ( Reichelt ); all, the entire, whole.

*vərəiðinam-* gen. pl. of *vərəiði-* sb. m. growth, growing, grandeur, from *√varəd-* to increase. cf. Skt. वर्धति, वर्धयति; luck, fortune; Pah. Ver. *gūrtīh*, heroism, bravery, valour.

*vanāt-* subjv. 3 sg. Par. of *√van-* Skt. वन्- to win, to conquer, to overcome; he might win or overcome.

*ni...janāt-* subjv. 3 sg. Par. of *√jan-* Skt. *√हन्-* to smite, to kill, with *ni-* Skt. नि pref.; he might strike down.



## Text

*Ušta-lē, yō x<sup>v</sup>ā aojaṇḡha vasō-xṣaθrō ahi, Haoma! Ušta-lē, <yō>  
apivatahe pourvacḡm əṛəzuxdanḡm; ušta-lē, nōiḡ pairi-frāsa əṛəzuxdām pərəsahe  
vācim.*

## Translation

Hail to thee, Oh haoma! who through thine own strength art ruling-at-will.

Hail to thee! Thou dost understand ( the significance ) of the many utterances rightly-spoken.

Hail to thee ! Thou dost never question the truly-spoken word by cross-questioning.

## Notes

*ušta-* ( i ) adv. according to one's will or desire, loc. sg. of *ušti-* sb. f. from  $\sqrt{\text{vas-}}$  to desire, to long for, to wish; (ii) as sb. meaning ' fortune, hail, happiness. See Barth. Air. Wb. 417. The Av. expression employed here *ušta tē* seems to be an exclamatory phrase, meaning ' Hail to thee '. Pah. Ver. *nēvak*, happy, good.

*ṣā-* refl. pron. inst. sg. ' by thine own '. Skt. स्व.

*aojaṇḡha-* inst. sg. of *aojah-aojaṇḡh-* Skt. ओजस् sb. nt. strength; by means of the strength, through the strength.

*apivatahe-* pr. 2 sg. Par. of  $\sqrt{\text{vat-}}$  with *aipi-* pref. to understand, to comprehend, to be acquainted with. cf. Skt. अपिबतति, अपिवातयति; thou dost understand, pr. vata-; caus. *vātaya-*; ' to have or get knowledge of '; Pah. Ver. *andar dānēh-* thou understandest. Skt. Ver. *madhyam jānāsi*.

*pourvacḡm-* gen. pl. of *pouru-vac-*, sb. m. ' many sayings ' ( Barth. ); ' full ( spoken ) words, i. e. words replete with meaning ' ( Kanga ).

*əṛəzuxdanḡm-* gen. pl. of *əṛəzuxda-* adj. rightly or truthfully spoken; derived from *əṛəz-* arš, rightly and *uxda-* ppp. of  $\sqrt{\text{vac-}}$  to speak, spoken; Skt. ऋजूक्त, cf. *əṛəzuxdām* below in this para, acc. sg. Its Av. synonym is *aršuxda-*.

*pairi-frāsa-* inst. sg. of *pairi-frāsa-* sb. m. lit. ' by asking round about, by cross-questioning'; derived from *pairi-* Skt. परि- round about and *frāsa-* questioning from  $\sqrt{\text{pərəs-}}$  Pah. *pursitan-* Skt. पृच्छ- to ask.

*pərəsahe-* pr. 2 sg. Par. of  $\sqrt{\text{pərəs-}}$  to ask; thou dost ask, thou dost question.

*vācim* ( var. *vācēm* )- acc. sg. of *vāc-* sb. m. f. from  $\sqrt{\text{vac-}}$  to speak; voice, speech, word-formula, prayer. Skt. वाच्.



## Text

*Frā-tē Mazdā barat̄ paurvanīm aiwyānhanom stəhr-paēsaŋhom, Mainyū-tāštəm, vaŋuhīm daēnqm Māzdayasnīm. Āat̄ aiŋhe ahi aiwyāstō baršnuš paiti gairinqm drājanhe aiwiḍāitišca gravasca maθrahe.*

## Translation

Forth for thee did Mazdā bring the first sacred-girdle star-studded, woven by the two Spirits-( the girdle which is ) the excellent Religion of Mazdā-Worship. Since that time ( āat̄ ) invested with this ( girdle ), thou art ( dwelling ) on the tops of the mountains in order to preserve the words and secrets of the Holy Spell-maθra.

## Notes

*frā* ..*barat̄*- impft. 3 sg. Par. of √bar- Skt. भर- with *frā*- Skt. प्रा. pref. meaning 'brought forth'; augmentless.

*mazdā*- nom. sg. of Proper Name Mazdā- all-knowing.

*paurvanīm*- acc. sg. of *paourvanya*- adj. Barth. ( Air. Wb. 873 ) leaves out the meaning of the word as obscure and doubts it's relationship with Skt. पूर्वन् as proposed by Prof. M. Haug. This word is variously translated : antique, former, ancient ( Darm. ); first ( Spiegel and Justi ); forth ( Mills ); first ( Taraporewala ). This word occurs once in the Av. literature. Pah. Ver. 'parvani' is a mere transcription of the Av. word 'paurvanīm' cf. Grassman Wb. 792 s. v. 'parvan'.

*aiwyānhanəm*- acc. sg. of *aiwyānhana*- sb. nt. made up of *aiwi*+*yānhana*- pr. part. Par. of √yāh- Skt. √यास्- to put on a girdle, to gird round about; meaning 'the girdle'. This is the sacred girdle, called in Pah. 'kustīk' which is worn round the waist by every Zoroastrian from the day of investiture to the moment of death. The ceremony of investiture which is called the 'Navjot' in Parsi parlance takes place between the ages of seven and fifteen. This Navjot ceremony corresponds to the उपनयन ceremony in India. It may be pointed out that the Hindu 'Yajñōpavīta- यज्ञोपवीत' is worn accross the shoulder of the person.

*stəhr-paēsaŋhom*- acc. sg. of *stəhr-paēsaŋh*- adj. 'adorned with stars, inlaid with stars, star-studded; derived from *stəhr*- star, sb. m. Skt. स्तारक, तारक; cf. inst. pl. स्तुभिः star. The hr- in *stəhr* is noticeable owing probably to



strong stress accent on the first member of the compound, + paēsah- paēsah- Skt. *पेश*, adorning, bespangling; from  $\sqrt{\text{paēs}}$ - Skt. *पिश-* to colour, to adorn. See the word *viṣpō- paēsaham* in para 17 above.

There is probably a reference to the ancient Aryan myth about Orion's belt. B. G. Tilak in his wonderful book 'Orion' discusses this passage at length and comes to the conclusion that 'the girdle of Haoma and the यशोवती mentioned in the verse of ब्रह्मोपनिषद् are identical with the belt of Orion, star-studded like that of Haoma'.

*mainyū- tāštām* - acc. sg. of *mainyū-tāšta-* adj. 'made by the spirits, fashioned by the spirits'; made up of *mainyū-* Skt. *मन्यु*, sb. m. mind, spirit and *tāšta-* ppp. of  $\sqrt{\text{taš}}$  Skt.  $\sqrt{\text{तश्}}$ , Pah. *tāšitan-* to form, to fashion, to create; pr. *taša-*, *taš-*; s- aor. *taš-*; perf. *tataš-* plpf. *tataša-*.

*vañuhīm* - acc. sg. of *vañuhī-* adj. f. good, excellent.

*daēnām* - acc. sg. of *daēnā-* f. religion. Pah. and NPer. *dīn-*. Geld. connects the word with  $\sqrt{\text{dāy}}$ - Skt. *दी* Pers. *dīdan-* to see, to observe. There is another *daēnā-* which means 'the inner Ego or Conscience'. The word is in apposition to *aiwyāñhanəm*.

*māzdayasnīm* - acc. sg. of *māzdaya-ni-* adj. derived from *mazdayasna-* strengthened with *Vṛddhiḥ*; 'belonging to the worshippers of Mazda, Mazda-worshipping'; Mazda- All-Knowing, God + *yasna*, Skt. *यज्ञ-* from  $\sqrt{\text{yaz}}$ - Skt.  $\sqrt{\text{यज्}}$ - to worship, to adore.

*āt-* - adv. Skt. *आत्-*, then, thereupon, since that time; but; for.

*aiñhe-* gen. sg. of dem. pron. a- m. of this; Skt. *अस्य*. This refers to the *daēnā-* girdle of Haoma. On the gen. used with ppp. in-ta, see Reichelt, Aw. Elem. § 501.

*aiwyāstō-* nom. sg. m. of *aiwyāsta-* ppp. of  $\sqrt{\text{yāh}}$ - with *aiwi-* pref., to put on; girded with, invested with (the girdle).

*baršnuš-* acc. pl. of *baršnu-* *barəšnu-* sb. m. height, summit, top, uppermost part; from  $\sqrt{\text{barəz-}}$  to rise, to grow high.

*paiti-* prep. Skt. *प्रति-* upon, on, governing the noun *barəšnuš*.

*gairinaṃ-* gen. pl. of *gairi-* Skt. *गिरि-*, of the mountains.

*drājanhe-* Barth. (Air. Wb. 774) takes it to be an inf.- dat. sg. of  $\sqrt{\text{draj-}}$  to hold fast, to guard and translates, 'in order to hold fast, in order to preserve'. K. E. Kanga (Av. Dict. p. 274) takes it as dat. sg. of *drājanh-* and translates 'through the ages'. Prof. Taraporewala takes it as an adv. and translates 'for a long time.' Prof. Reichelt takes it as dat. sg. of *drājah-* sb. nt.



and compares it with Av. *darāya-* adj. and Skt. *द्राघिमन्-* sb. m. and translates 'for ever, for a long period'. Note that the word is hapax. Prof. Haug takes the word as inf. and translates 'to make lasting'. Pahl. Ver. gives '*drāz*' meaning 'long'.

*aiwiḍāitišca-* acc. pl. of *aiwiḍāiti-* sb. f. which Prof. Barth. (Air. Wb. 91) translates 'words'; so also Reichelt; Kanga translates 'defence'. Prof. Haug remarks: 'the term *aiwiḍāiti-* must be equivalent to Skt. अभिधान-, name, appellation, word'; and Prof. Taraporewala follows suit. The word is hapax. Prof. Karl Hoffman translates 'Zäumungen', i. e. 'bridles' reins. Pahl. Ver. translates '*drājanhe aiwiḍāitišca*' by *tākō ān ī drāz apar rōβišnīh*, i. e. 'up to the period of long superior progress with a gloss '*tāk Tanī passēn*', i. e. 'up to the Final Body or Resurrection'.

*gravasca-* acc. pl. of *grava-* sb. m. stick, staff, support, from  $\sqrt{\text{grab-}}$  Skt.  $\sqrt{\text{ग्रभ्-}}$  to hold, to grasp Barth. (Air. Wb. 529) translates lit. 'taking together (of words etc.)' from  $\sqrt{\text{grab-}}$  to hold, to seize and gives the meaning 'sentences'. But he (Z. Air. Wb. 175f.) takes *gravasca* as nom. sg. from *grava-* 'Rohrstock, Stock' 'cane, stick' and compares the form with 'graom' acc. sg. occurring in Vend. 9.14. K.E. Kanga derives it from  $\sqrt{\text{gar-}}$  to sing, and translates 'hymns'. The word is hapax legomenon. Prof. Karl Hoffman translates the word by 'Griffe' handles. I think the word may be read \**garəwasca* acc. pl. of *garəwa-* sb. m. Skt. गर्भ- lit. womb, inner meaning, secret. As the word stands in the text it can be translated by 'comprehension, the act of grasping with the mind'. This suggested meaning would suit the context well.

*maθrahe-* gen. sg. of *maθra-* Skt. मन्त्र-; of the Holy Spell, of the Scriptures. See Prof. W. B. Henning Volume where Prof. Karl Hoffmann in his paper 'Zur Avestischen Textkritik: Der Akk. Pl. Mask Der A- Stämme (pp. 187-200) translates '*drājanhe aiwiḍāitišca gravasca maθrahe-*' by 'in order to hold the bridles and the handles of the Holy Words.'

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## Text

*Haoma, nmānō-paite, vīs-paite, zañtu-paite, daiñhu-paite, spanaxha vaēdyā-paite ! amāi-ca θwā vərəθrañtāica māvōya upa-mruyē tanuyē θrimāica yaē pouru-baoxšnahe.*



## Translation

Oh Haoma ! Lord of the house, Lord of the village, Lord of the province, Lord of the land, and Lord of wisdom through holiness ! I invoke thee for courage and for victory as well for my body and for nourishment rich in enjoyments.

## Notes

*nmānō- paite-* voc. sg. of *nmānō- paiti-* sb. m. master of the house; made up of *nmāna-* later Av. and GAv. *dəmāna-*, sb. nt. (cf. Skt. दम- sb. m. house ) house, abode, dwelling and *paiti-* Skt. पति- master, lord, chief.

*vīs- paite-* voc. sg. of *vīs- paiti-* sb. m. Skt. विस्पति- chief of the village, lord of the village or community; made up of *vīs-* 'a manorial house, mansion', then 'a complex of houses dependent on it, i. e. a village'; 'a village- community' ( Barth. Air. Wb. 1455-57 ) and *paiti-*.

*zan̥tu- paite-* voc. sg. of *zan̥tu- paiti-* sb. m. 'ruler or lord of the district'; made up of *zan̥tu-* country, district ( union of villages ) and *paiti-*.

*dai̯h̥u- paite-* voc. sg. of *dai̯h̥u- paiti-* sb. m. 'lord of the land, lord of the province'; derived from *dai̯h̥u-* land, province and *paiti-*.

*vaēdyā- paite-* voc. sg. of *vaēdyā- paiti-* sb. m. 'lord or master of the knowledge'; made up of *vaēdyā-*, *vaēdyā-* sb. nt. knowledge, from  $\sqrt{\text{vaēd-}}$  to know, Skt. विद्या and *paiti-*.

*spana̯h̥a-* inst. sg. of *spana̯h̥-* sb. nt. through holiness or through wisdom.

*amāi-ca-* dat. sg. of *ama-* sb. m. Skt. अम-; and for courage.

*vərəθraīnāi-ca-* dat. sg. of *vərəθraīna-* sb. nt. for victory; *ca-* enclitic particle meaning 'and'.

*māvōya-* First per. pron. dat. sg., it is a variant of *māibya-* Skt. मभ्यम्, मय्यम्. The word *māvōya-* is clearly an instance of case-attraction. See Jack. Av. Gram. § 386 and § 388; and Reichelt Aw. Elem. § 47.3.

*tanuye-* dat. sg. of *tanu-* for ( my ) body; for my self; the word *tanu-* is often used as an emphatic reflexive pron. See Reichelt Aw. Elem. § 601.

*upa-mrūye-* pr. 1 sg. Ātm. of  $\sqrt{\text{mru-}}$  to speak with *upa-* pref., I invoke, I call here. Kanga translates 'I think of thee; I remember thee'; deriving from  $\sqrt{\text{mru-}}$  Skt. स्मृ- to remember.

*θrimāica-* dat. sg. of *θrima-* sb. m. nourishment, refreshment; strength, satisfaction. Pah. Ver. pati̯x̥h̥- prosperity, abundance, nourishment, fullness.



*pouru-baoxšnahe-* gen. sg. of *pouru-baoxšna-* used for dat. sg. Barth. (Air. Wb. 901) derives the word from  $\sqrt{\text{buj-}}$  to save, to set free, to deliver and translates 'bringing salvation or succour to many people'. Kanga (Av. Dict. p. 336) derives it from  $\sqrt{\text{būj-}}$  Skt.  $\sqrt{\text{bhuj-}}$  to enjoy and translates 'rich in enjoyments, having many comforts'. Haug (Essays on the Religion of the Parsees p. 183) says: 'baokhshnahē is to be taken in the same sense as baoshnāoscha- in Yt. IV.1, i. e. pleasure, enjoyment: compare Skt.  $\sqrt{\text{भुज्-}}$  to enjoy' and translates 'of much pleasure'. Pah. Ver. translates the Av. word by 'purr- bōžišn-' full of salvation. Note that this word occurs once in the Av. literature. See BSOAS Vol. XXV part 2, 1962 pp. 287-305 where the word is derived from  $\sqrt{\text{baoš-}}$  to strengthen and is translated 'strengthening, nourishment'.

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### Text

*Vī-nō tbišvatam tbaēšēbiš, vī manō bara gramantam; yō ciš-ca ahmi  
nmāne, yō aihe vīsi, yō ahmi Zantvō, yō aihe darhvō, aēnaḥā asti mašyō.  
gaurvaya hē pādave zāvara pairi-šē uši varanūdi skandm šē manō karanūdi.*

### Translation

Do thou remove our mind away from the hatred of the enemies and from that of the wrathful persons; and whosoever the mortal, who in this house, who in this village, who in this province (or) who in this land is harmful, do thou take away strength from both the legs, do thou turn upside down his intellect and do thou scatter to pieces his mind.

### Notes

*vī...bara-* impv. 2 sg. Par. of  $\sqrt{\text{bar-}}$  with *vī* pref. to take away, carry away, remove; do thou take away. Skt. विभर.

*tbišvatam-* see para 18 above.

*tbaēšēbiš-* inst. pl. of *tbaēšah-* *tbaēšah-* sb. nt. Skt. द्वेष- hatred, enmity, from  $\sqrt{\text{tbaēš-}}$  to hate, to be hostile towards, to offend. Reichelt (Aw. Elem. § 427) says that inst. pl. is used instead of acc. pl. and translates 'take away the enmity'.

*manō-* acc. sg. nt. of *manah-* *manah-* mind, thought, from  $\sqrt{\text{man-}}$  to think, Skt मनस्. Barth. and other German scholars give the meaning 'plot,



design' and translate the sentence 'vī manō bara graməntam' by 'take us away from the designs of the angry ones'. K. E. Kanga translates 'mind, thought'.

*graməntam*- gen. pl. of *gramənt-* adj. pr. part. Par. of √gram- to grow angry, to be angry; meaning, angry or wrathful (Barth. Air. Wb. 529). Pah. Ver. translates 'girān-mān-šataḍīh-' 'tyranically disposed for getting sovereignty'. Kanga translates 'poisonous-minded or wicked' deriving from *gar-* Skt. गर्- poison.

*ciš-ca-* nom. sg. m. of the interrog. pron. 'and whosoever'. *ci* is nom. sg. nt. cf. *mā-ciš-* in para 21 above.

*ahmi-* dem. pron. loc. sg. nt.; sometimes found *ahmya*, meaning 'in this'. Skt. अस्मिन्.

*aiṛhe-* dem. pron. loc. sg. f. in this.

*vīsi-* loc. sg. of *vīs-* clan, village.

*zaṇtvō-* loc. sg. of *zaṇtu-* m. country. The regular Av. loc. ending for m. stems in- u is -au. In the GAv., however, we occasionally get -ā, e.g. *xratā-* Y. ILVIII.4 'in judgement'; *parətā-* Y. LI.13 'at the bridge'. In YAv. this becomes regularly -ō which combining with the -u gives -vō as here *ahmi zaṇtvō-*; *gātvō-* 'on a couch'; *daiṛhvō-* 'in the country'; *aṇhvō-* 'in the world'. See Jack. Av. Gram. § 265.

*daiṛhvō-* loc. sg. of *daiṛhu-* f. in the province.

*aēnaṇhā-* nom. sg. of *aēnaṇhvaṇt-* adj. full of injury, harmful, doing violence to; derived from *aēnah-* *aēnaṇh-* sb. nt. Skt. एनस्- violence, outrage, harm + *vaṇt-* poss. suff.

*gaurvaya-* impv. 2 sg. Par. of √gərəw-garəw-Skt. √ग्रस्, to hold, to seize; do thou seize; do thou take away.

*hē-* encl. gen. sg. of the Third per. pron., sometimes šē- his.

*pāḍave-* abl. du. of *pāḍa-* from (his) legs; a *daēva*-word; originally *pāḍabya*, *pāḍawya*. Final -ya in polysyllables appears in YAv. as -e. See Jack. Av. Gram. § 67. e. g. *bāzuwe*, with both arms besides *bāzubyā-*; *gaošaēwe*, *gaošaīwe*, with both ears.

*pairi .. verənūdi-* impv. 2. sg. Par. of √vərə- Skt. √वृ- to turn; cl. 5 with *pairi-* pref. Skt. परि- to turn upside down, to tear off or out; do thou turn upside down, do thou tear off.

..8..



*skəndəm*- acc. sg. of *skənda*- sb. m. destruction, crushing, from  $\sqrt{\text{skand-}}$  to break, to ruin, to destroy; acc. sg. with  $\sqrt{\text{kar-}}$  cf. *skəndō* Y. 30.10. See Air. Wb. 1587.

*šē*-encl. gen. sg. of the Third per. pron. his; see *hē*-above. Enclitics *hē* and *šē* are used in YAv. frequently both for dat. sg. and gen. sg. See Jack. Av. Gram. § 395.

*uši*-acc. du. of *uš-* sb. nt. ear, hearing. i. e. perceptive faculty, intellect. Psh. *ōš*, intelligence, understanding; Arm. loan-word *uš-* 'memory, remembrance, sense, understanding' (Hübschmann Armenische Grammatik 216). Note that when used literally to mean 'ear' the word is in the ahura-sense, the daēva-word is *karəna-* कर्ण.

*Kərənūīdi-* impv. 2 sg. Par. of  $\sqrt{\text{kərə-}}$  to do, to make; cl. 5. Hence *skəndəm kərənūīdi-* means 'destroy completely', 'shatter to pieces', 'smash to pieces'; 'do thou cause destruction'.

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### Text

*mā zbaraθaēibya frātuyā, mā gavaēibya aiwi- tūtuyā; mā gəm vaēnōiṭ  
ašibya, mā gəm vaēnōiṭ ašibya, yō aēnaxhaiti nō manō, yō aēnaxhaiti nō  
kəhrpəm.*

### Translation

Give not strength to ( his two ) crooked shanks; grant not power to ( his two ) paws; let him not see ( this ) earth with ( his ) eyes; let him not view the creation ( *gəm* ) with ( his ) eyes, who causes injury to our mind, who causes damage to our body.

### Notes

*zbaraθaēibya*- dat. or abl. pl. of *zbaraθa-* sb. nt. a daeva- word, meaning leg, crooked-shank from  $\sqrt{\text{zbar-}}$  to be crooked, to walk crookedly ( technical term for the walking or going of daēvic beings ). cf. Skt. *हृते-* ' he goes crookedly ', Also cf. sb. nt. *zbarah-* ( Skt. *हृस्-* crookedness ) ' hill. '

*frātuyā*- opt. 2 sg. Par. of  $\sqrt{\text{tu-}}$  to be able, to have power, with *frā-* pref. to give strength. pr. *tav-*, *tu-*; perf. *tutav-*, *tūtu-*.

*gavaēibya*- dat. or abl. pl. of *gava-* sb. m. hands of daēvic beings; its corresponding ahura-word is *zasta-* Skt. *हस्त-* ' to or from the hands '.



*aiwi-tūtuyā-* perf. opt. 2 sg. Par. of  $\sqrt{tu}$ - with *aiwi*- pref. 'to be effective (by means of)'. In my opinion the word has been handed down to us incorrectly. It should be *aiwi-tuyā* like the preceding *fratuyā*. It appears, letters *tu* are repeated through clerical error. The word would then mean 'mayest thou be effective'. Here opt. is used in the sense of impv. mood. Pah. Ver. translates 'apar tōḥānīk', meaning 'excessively energetic, powerful or able'. Av. word, *fratuyā* is translated into Pah. Ver. by 'frāč pattūk', meaning 'very vigorous, very powerful'. The Pah. Versionist has not taken them as verb.

*zām-* acc. sg. of *zām-* f. the earth; another form is *zōma-* earth, ground; Skt. क्षम- ञ्म. See Jack, Av. Gram, §318 for the declension of the word *zām-*.

*vaēnōit-* opt. 3 sg. Par. of  $\sqrt{vaēn}$ - to see, to look at. The opt. 3 with *mā-* the prohibitive particle is remarkable. The sense is almost impv. 'let him not see, let him not look at'. Note the sudden transition from 2nd per. to 3rd per.

*ašibya-* inst. du. of *aši-* eye of daēvic beings. Skt. अक्षि- 'with both the eyes, with both eye-balls'.

*gām-* acc. sg. of *gao-* sb. m. f. ox, bull, cow, also as representative of all useful animals; Pah. Ver. *gōspand* = cattle, beneficent animals. In a broader sense the word means 'creation'.

*aēnaṇhaiti-* den. verb from the noun *aēnah-* pr. 3 sg. Par. harms, injures, offers violence to. The word *aēnah* (Skt. एनस्-) means (i) as sb. nt. 'violence, injury, harm, outrage'; (ii) as adj. 'worker of mischief'. See *aēnaṇhā* in para 28 above. The verbal form occurs only in this Hā or Ch.

*kəhrpəm-* acc. sg. of *kəhrp*, *kərəf-* sb. f. and nt. (Skt. कृपा- inst. sg.) form, shape, body. See *hu-kərəfš-* above in para 16.

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## Text

*Paiti ažōiš zairitahe, simahe, višō-vaēpahē, kəhrpəm nāšəmnaī ašaone, Haoma Zāire ! vadara jaidi.*

*Paiti gadahe vīvarəzdavatō xrvīšyatō zazarānō kəhrpəm nāšəmnaī ašaone, Haoma Zāire ! vadara jaidi.*

## Translation

Against the yellowish, dreadful and poison-emitting serpent, do thou smite (thy) weapon, Oh Golden Haoma ! for the protection of the body of the righteous,



Against the brigand who has grown powerful, blood-thirsty, and hot-tempered, do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous.

### Notes

*paiti-* pref. Skt. प्रति- against; here used with gen.

*ažōiš-* gen. sg. of *aži-* Skt. अहि, Greek. *ophis*, a snake, serpent. See above para 8.

*simahv-* Kanga ( Av. Dict p. 526 ) takes the word as ( i ) adj. gen. sg. and translates 'dreadful, frightful'; ( ii ) common noun, nt. and translates 'dread, fear, a thing of fear or dread'. Reichelt takes it sb. nt. and translates 'horror, object of horror'. Here the word is used in an adj. sense. Pah. 'sahmkēn, sahmkūn' meaning 'terrible, dreadful'. See Barth. (Air. Wb. 1580).

*zairitahe-* gen. sg. of *zairita-* Skt. हरित-; Pah. zart, 'yellowish, golden'. cf. *zairi-* Skt हरि in *zairi-gaonō* in para 16 above.

*vīšō-vaēpahe-* adj. gen. sg. of *vīšō-vaēpa-* emitting poison, spouting out poison; derived from *vīša-* Skt. विष-, Lat. virus, Greek *ios*, poison. Pah. *vēš* and *√vaēp* Skt. *√वप्-* to emit. cf. para 11 above : *vīšavantəm-* and also *vīš*, nom. sg. nt.

*nāšəmnaī-* Barth. ( Air. Wb. 1055 ) takes it as dat. sg. of *nāšəmna-* part. of the s-aor. *Ātm.* of *√naš-* Skt. नश्- to perish, to be destroyed, and translates ' ( for fear ) lest the righteous be destroyed'. But in his Hb. air. D. Barth. takes the word *nāšəmnaī-* as dat. sg. of the pr. part. *Ātm.* of *√naš-* to attain, to reach, and translates 'for the protection ( or welfare ) of the righteous'. cf. Vedic *dūnāša-* unattainable. Kanga ( Av. Dict. p. 288 ) takes the word as pr. part. *Ātm.* of *√nas-* to reach, to obtain, to acquire one's object, and translates, 'desiring to reach, aspiring to attain to'. Pah. Ver. renders it by 'nayāt' deriving the Av. word from Av. *√nas-* to reach, to acquire; *nayāt* means 'he will draw, he will drive out'. See para 31 and 32 below.

*ašaone-* dat. sg. of *ašavan-* the holy, the righteous; dat. sg. used in the sense of gen. sg.

*zāire-* voc. sg. of *zairi-* O golden one. Skt. हे हरे ! See para 17 above.

*vadarv-* acc. sg. nt. of *vadar-* a weapon from *√vad-* Skt. *√वध्-* to slay, to kill. cf. paras 31,32 below.

*jaīdi-* impv. 2 sg. Par. of *√jan-* Skt. *√हन्-* to slay, to smite, to strike; do thou smite.



*gaḍahe*- gen. sg. of *gaḍa*- sb. m. brigand, bandit, used almost always with *tāyu*- Skt. तायु- thief, highwayman. The word seems to be the same as *gaḍa*- Skt. गड, evil, unholiness, Pah. gaḍak.

*vīvarəzdavatō*- Barth. ( Air. Wb. 1451 ) takes it as adj. gen. sg. of past part. Par. of *√varəd*- Skt. वृष्ट- to increase and translates 'one who has grown powerful or great' i.e. 'proud'. Kanga (Av. Dict. p. 498) takes it as past. part. act. of *√varəz-* to work with *vī-* pref. 'against' and translates, 'working against ( the Law of God ); acting contrary ( to the Law )'. cf. Skt. विवृद्ध. Pah. Ver. 'jud-varzītār- counter-working, working against.

*xrvišyatō*- gen. sg. of *xrvišyant-* adj. cruel, blood-thirsty, horrible frightful. See Barth. Air. Wb. 540-41. The word is connected with Skt. क्रवि.

*zazarānō*- adj. nom. sg. of *zazarāna*- perf. part. Ātm. of *√zar*- Skt. √ह- to be angry, meaning 'angry, hot-tempered, fuming'; cf. हृणीते. See Barth. IF. 10-195. cf. *srōš* Yt. Hāḍōxt I. 5.; nom. sg. in the sense of gen. sg.; See my Pah. Ver. of Yašts, Bombay 1941. P. 36 and 41. Pah. Ver. āzārtār, meaning, 'harmful, torturing, insulting'.

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#### Text

*Paiti mašyehe drvatō, sāstarš, aiwi-vōiždayantahe kamərəḍəm nāšəmnāi ašaone, Haoma Zāire vadarə jaiḍi.*

*Paiti ašəmaoḷahe an-ašaonō, ahūm-mərəncō, aiḥhā daēnayā maš vaca daḥtānahe, nōit šyaoḥnāiš apayantahe, kəhrpəm nāšəmnāi ašaone, Haoma Zāire! vadarə jaiḍi.*

#### Translation

Against the wicked mortal, the tyrant raising up proudly his wicked head ( *kamərəḍəm* ), do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous.

Against the impious and life-destroying heretic, ( who though ) bearing in mind the commandments of this ( good ) religion ( still ) never observes ( lit. not observing ) through ( his ) actions, do thou smite ( thy ) weapon, Oh Golden Haoma ! for the protection of the body of the righteous.

#### Notes

*mašyehe*- gen. sg. of *mašya*- man, mortal.

*drvatō*- gen. sg. of *drvant-* ( YAv. ) and *drəgvant-* ( GAv. ), wicked, unbelieving, from *√druj-* Skt. √दृष्ट्, to lie, to deceive. The word is used in



exactly the same signification as the Skt. word म्लेच्छ or the Christian word 'heathen'.

*sāstārš-* gen. sg. of *sāstar-* sb. m., the ruler, oppressor tyrant, from √*sāh-* Skt. √*शास्-* to rule. The word *sāstar-* Skt. शास्त्र- lit. meant 'prince, ruler' and then it was degenerated in meaning, cf. *sāsta-* adj. cruel, barbarous, Yt. XVII 59.

*aiwi-vōiždayantahe-* gen. sg. of *aiwi-vōiždayanta-* pr. part. Par. of √*aiwi-vōiždā-* comp. verb, to lift up (a weapon); derived from *aiwi-* pref. and √*vōiždā-* to lift, to raise. The comp. word is from √*voij-* to injure, to smite, + √*dā-* Barth. (Air. Wb. 1428) translates the word 'holding up (proudly), raising up (proudly)'. Av. word *vōižna-* f. meaning 'troubles or obstacles (Kanga); plagues (Jack.); inundations (Barth.)' is connected. The word is hapax. Pah. Ver. apar ōšišn dāt ēstēt, i.e. 'is created for much destruction'.

*ahūm-mərəncō-* gen. sg. of *ahūm-mərənc-* life-destroying; derived from *ahūm*, acc. sg. of *ahu-* life, existence and √*mərənc-*, *marac-* Skt. √*मृच्-* to twist, to torture;

*kamərəðam-* acc. sg. of *kamərəða-* head (of a wicked being) as opposed to *sarah-* head (of a good being).

*ašəmaoiahe-* gen. sg. of *ašəmaoia-* sb. m. Pah. āšmōī, aharmōī, a heretic, renegade, apostate; derived from *aša-* Skt. ऋत- truth and √*muc-*, *muī-* Skt. मृह्- to distort; lit. distorter of truth.

*an-ašəonō-* gen. sg. of *an-ašəvan-* adj. not holy, not righteous, impious, unrighteous; derived from *an-* neg. particle. meaning 'not' and *ašəvan-* adj. Skt. ऋतावन्- righteous, holy.

*aii'hā-* gen. sg. f. of the dem. pron. a-; of this.

*daēnayā-* gen. sg. f. of *daēnā-* religion.

*maš...daθānahe-* gen. sg. of *maš...daθāna-* pr. part. Ātm. of the comp. verb *mazdā-* to bear in mind, to remember, to have in one's memory (√*man* + √*dā*); bearing in mind, remembering.

*vata-* acc. pl. of *vac-* sb. m. f. words, commandments.

*šyaoθnāiš-* inst. pl. of *šyaoθna-* action, deed; through actions, through deeds, by means of actions,

*apayantahe-* gen. sg. of *apayanta-* pr. part. act. of √*ap-* Skt. √*आप्-* to obtain, to reach, -aya class (cl. 10) to follow, to observe, to apply; meaning 'applying'.



## Text

*Paiti jahikayāi yātumaitiyāi maodanō-kairiyāi upastā-bairiyāi, yexhe  
 frafravaiti manō yaθa awrəm vātō-šūtəm, kəḥrəpəm nāšəmnaī ašaone Haoma  
 Zāire! vadao jaīdi; yaṭ he kəḥrəpəm nāšəmnaī ašaone, Haoma Zāire! vadaro  
 jaīdi.*

## Translation

Against the courtesan, bewitching, voluptuous, carrying (man) on lap, whose mind tosses about like a wind-driven cloud, do thou smite (thy) weapon, Oh Golden Haoma! for the protection of the body of the righteous; nay (yaṭ) against her do thou smite (thy) weapon, Oh Golden Haoma! for the protection of the body of the righteous.

## Notes

*jahikayāi*- dat. sg. of *jahikā*- f.- dat. sg. here used in the sense of gen. sg.; courtesan, prostitute, libertine, harlot. The word *jahī*- is also used in the Av. cf. Skt. हसि- f. Pah. jēh.

*yātumaitiyāi*- dat. sg. of *yātumaitī*- f, bewitching, fascinating, alluring, enticing, seductive; derived from *yātu*- Skt. यातु- magic + *maitī*- poss. suff. f.; possessed of magical charm. This is one of the qualitative epithets of *jahikā*.

*maodanō-kairiyāi*- dat. sg. f. of *maodanō-kairī*- 'delighting in forbidden pleasures, voluptuous, lascivious', 'preparing, offering lust' (Barth. Air. wb. 1109). The word *maodana*- Skt. मोदन- means 'lust' from  $\sqrt{\text{maod}}$ - Skt. मुद्- and *kairī*- preparing, offering. Pah. Ver. *mūtak kartār*- meaning 'weakening, enfeebling, sickening' which is further explained by the gloss *kētapāh kunēt*, meaning who ruins or destroys one.

*upastā-bairiyāi*- dat. sg. of *upastā-bairī*- f. 'bearing or carrying on lap'; from *upastā*, Skt. उपस्थ- lap and *bairī*- bearing, carrying, from  $\sqrt{\text{bar}}$ - to bear. Barth. (Air. Wb. 396) says that the word is obscure. The first component has variant readings :-

*upašta*- Mss. K5, K4, J3, 6, 7.

*upastā*- MF. 1, 2, 4 and L 13

*upasta*- Schoss (im Sinne von Mutterschoss)

Skt. उपस्थ- (1) m. Schoss = lap.

(2) m. n. Geschlechteile besonders des Weibes PW.

Skt. Wb. von Böthlingk und R. Roth ai, *upastha*.



cf. Av. upas, Schoss in upas-puθrīm, Schwangerschaft = pregnancy. occurring in Vend. V. 45 ( Barth, Air. Wb. 396 ). cf. RV. V. 43. 7; X. 27.13; upás = lap only in the loc. upási. ( Monier Williams Skt. Dict. p. 208 ). upás-stha = upas, lap + stha, spot; hence it means 'spot of the lap'. Monier Williams Dict. p. 211 explains upa-sthā- thus : 'to stand or place one's self near, be present; to stand by the side of, place one's self near, expose one's self to'. upá-stha- m. the part which is under lap; middle or inner part of anything; a well-surrounded or sheltered place; secure place.

( as, am ) m. n., the generative organs ( esp. of a woman ); the haunch or hip; the anus. See 'Zwei Awesta Wörter' by E. Schwyzer of Bonn University in Dastur Khurshedji Pavri Com. Vol. pp. 444-449. Pah. Ver. translates the phrase 'apar-panāhīh-būrtār' 'bestowing great protection' and this is further explained by the Comment 'kū panāhīh ī vināskārān kūnēt' i. e. who renders protection to the sinners.

yejhe- gen. sg. of the rel. pron. ya- who. m. better yejhā- f. Skt. यस्याः whose. Here the word should be corrected into yejhā in the text. cf. Ābān Yt. IV Reichelt remarks : 'yejhe is possibly to be traced back to the ar. Sandhi-form\* ,ias,iā ( s ) and would therefore here be quite regularly feminine' ( Av. Reader p. 101 ).

trafravaiti- pr. 3 sg. Par. of √fru- frav- to fly, to toss, to flutter with fra- pref. Skt. √plu- with pra- to sway to and fro, to toss about. cf. Skt. प्लवते, प्लावयति-; pr. frava-; caus. frāvaya.

manō- nom. sg. of manah- Skt. मनस्- mind, nt.

yaθa- prep. like.

awram- acc. sg. of awra- nt. Skt. अन्न- cloud, rain, shower of rain.

vātō-šūtām- acc. sg. of vātō-šūta- Skt. वातच्युत, wind-tossed, wind-driven; derived from vāta- wind and šūta- ppp. of √śu- Skt. च्यु- to move.

yaṭ- is used here to introduce the repetition which makes the end of the hymn or chapter. It may be translated 'indeed, verily, nay'.

\*

\*

\*



## Haoma Yašt

### Yasna Hā X

- 1 -

#### Text

*Viš apam iḡa patəntu vī daēvāyho vī daēvayō; varjuš Sraoša mitayatu; Ašiš Varjuhi iḡa miθnatu; Ašiš Varjuhi rāmayat iḡa upa imat nmānam yat āhūiri yat haomahe ašavazayho.*

#### Translation

Hereafter from here fly away the daēvas and the confreres of the daēvas. May the good Sraoša stay ( here ) ! May Aši Varjuhi stay here ! May Aši Varjuhi entertain delight here in this house which is of Ahura and of Aša-increasing Haoma !

#### Notes

*viš*—adv. verbal pref.; aside, separated. Generally *vī*- Skt. वि- means apart, asunder, away from, off, against, in different directions ( Barth. Air. Wb. 1472 ). Pah. bē.

*apam*—adv. hereafter, henceforth. cf. *nōit mē apam āθrava ... vərəiðye daiyāhava carāt* Y. IX. 24. Pah. pas hač.

*iḡa*—adv. here. GAv. idā- Skt. इह; ( 1 ) referring to place or direction. Pah. ēdar. ( 2 ) adv. Skt. इद- now, from that time, thereupon.

*patəntu*—impv. 3 pl. Par. of  $\sqrt{\text{pat}}$ - ( 1 ) to fly ( 2 ) to rush- a technical term for the going of daēvic beings. pr. pata-, pataya-; caus. pataya-.

*vī*—verbal pref. See note on *viš*- above.

*daēvāyho*—nom. pl. of daēva-god, orig. designation of the gods of the Old Aryan belief. As the new belief was accepted, the very meaning of daēva grew obscure and the false gods became demons and evil spirits; the priests and professors of the old belief which designated the concept of God by daēva- Skt. देव- offered opposition to the introduction of Zoroastrian Religion.

*daēvayō*—nom. pl. of daēvī- f. goddess, confreres of the daēvas. Pah. Ver. dēv- ayaβārān ' helpers, comrades of the dēvs ', which is further explained by the comment ' dev-yazak ' worshippers of the dēvs. Skt. Ver. dēvyāh = the female dēvs, demonesses.

...9...



*mitayatu-* impv. 3 sg. Par. of  $\sqrt{\text{mit-}}$   $\sqrt{\text{miθ-}}$  1) to dwell, to abide, to stay; 2) to oppose, to combat impv. in the sense of subjv.; may stay. pr. *miθnā-*, *mitaya-*. cf. Mihr Yt. (Yt. X) 39 : *miθnāite*, meaning 'is opposed, is hostile, is antagonistic' from  $\sqrt{\text{miθ-}}$  Skt. *मिथ्-* to oppose, to combat. See Vend. III,32 : *miθnāt-* impft. subjv. 3 sg. Par.; cf. Y. 16,10; Pah. Ver. *mānēt* which is explained by the gloss 'kuš mahmānīh bavēt, i.e. he possesses the lodgement.

*miθnatu-* impv. 3 sg. Par. of  $\sqrt{\text{mit-}}$   $\sqrt{\text{miθ-}}$  to dwell, to abide, to remain, to stay, na- class. impv. in the sense of subjv. Pah. Ver. *mānēt*, remains, stays.

*rāmayat-* aor. 3 sg. Par. of  $\sqrt{\text{ram-}}$  to rest, to stand still, to stay; may entertain, delight. pr. *rāma-*, *rāmaya-*; caus. *rāmaya-*; to comfort. Skt. *rāmayati*, cf. *रमते*; Pah. *rāmēnītan*.

*āhūiri-* acc. sg. nt. adj. from *ahura-*, meaning Ahurian, pertaining or devoted to Ahura.

*ašavazayhō-* gen. sg. of *ašavazah-* meaning, Aša-increasing; *aša-* Skt. *ṛta + vazah-* Skt. *वहस्-* from  $\sqrt{\text{vaz-}}$  which has different meanings- (1) to draw (a carriage), to guide (horses), to fly; (2) to bring, to offer; (3) to have, to possess; (4) to further, to increase. Pah. Ver. *ahrōβ-zahak-* of holy origin. Skt. Ver. *mukti-jananeḥ*. lit. having salvation as mother, born of salvation.

## - 2 -

### Text

*Frataramciṭ tē havanəm vaca upa-staomi hu-xratvō yō ašuṣ haṅgaur-  
vayeiti; uparāmcit tē havanəm vaca upa-staomi huxratvō yahmi ni'ne narš  
aojanyha.*

### Translation

In the former pressing I praise thee with the word, Oh Wise one ! when the sprout is caused to be held. In the later pressing I praise thee with the word, O intelligent one! when I strike (thee) down with manly strength.

### Notes

*frataramciṭ-* acc. sg. of *fratara-* adj. compar. of *fra-* Skt. *प्रथम-* adv. meaning- (1) more in front, former, earlier; (2) better, exceedingly good; superl. *fratama-* adj. Skt. *प्रथम-* first, foremost, first in rank. adj. qualifying the noun *havanəm*. *ciṭ-* encl. particle; even, too, also.



*havanəm*— acc. sg. of *havana*- pressing, pounding; noun from  $\sqrt{\text{hu}}$ - to pound, to press. Skt. सवन.

*tē*— Second per. pron. gen. sg. thy, thine.

*vaca*— inst. sg. of *vac*- m. word, hymn. See. Jack. Av. Gram. § 285.

*upa-staomi*— pr. 1 sg. Par. of  $\sqrt{\text{stu}}$ - to praise with *upa*- pref. I praise.

*hu-xratvō*— voc. sg. of *hu-xratu*- Skt. सु-कृतु- adj. O intelligent one, judicious; from *hu*- good + *xratu*- Pah. *xrat*- wisdom, reason.

*asūš*— acc. pl. of *asu*- nt. Skt. अंशु- twig, branch, sprout; Pah. tāk. cf. Y. IX. 16; *namyāsūš*—

In Rv. references to *amśu* of Soma are frequent, the word being traditionally rendered as 'stalk' or 'stem'. Renou has 'la tige' or 'la tige (de Soma)'. Like *amśu*- in relation to Soma in RV., the Av. *asū*- is used only of Haoma. Monier William's Dict. gives the meaning of *amśu*- 'a filament esp. of Haoma Plant'. St. Petersburg Dict. has 'Fasser' meaning 'fibre'. In classical Skt., a meaning such as 'fibre' can be seen in Sāyana's Comm. on RV. X. 17.12; यस्ते द्रवः ... यस्ते अंशुः Comm. द्रवः रसः ... यच्च ते त्वदीयः अंशुः रसादितरः सन् ..., i.e. the अंशु which is Soma's other part in contrast to the juice.

*uparəmcit*— acc. sg. of *upara*- upper, later; Skt. उपर; 'higher, superior; later next' (K. E. Kanga Av. Dict. p. 101). *cit*- encl. particle.

It is difficult to explain what is exactly meant by the earlier and the later pressing of Hōm. The placing of Haoma in the middle of the Hāvani- i. e. the mortar and the pounding of Haoma with manly strength allude to two ritualistic actions performed during the ceremony of extracting the Haoma juice, the words *fratarā* and *upara hāvana* signify the two-fold extraction of the Haoma-juice during the Yazišn Ceremony. The Haoma- juice is extracted first by the Rāθwi- the assistant priest during the Paragnum Ceremony which precedes the Yazišn Ceremony.

Barth. (Air. Wb. 1786) and Darm. (Le Zend- Avesta. I. 98 no. 5 understand by Av. 'havan' 'mortar and pestle', the former being called the 'fratarā-havana' and the latter, 'upara-havana'; Darm. translates 'thy mortar for pounding the Haoma'.

*hangəurvayeiti*— caus. pr. 3 sg. Par. of  $\sqrt{\text{gərəw}}$ , grab- to seize, to take, to take hold of, better *hangəurvayete*; Skt. गृभ्णाति pass. pr. stem *grbhya*-. cf. Y. 57.29 : ā- gərəvayeite pr. 3 sg. Ātm. of  $\sqrt{\text{gərəw}}$ - with ā pref. Skt.  $\sqrt{\text{ग्रह्}}$ .

*yahmi*— loc. sg. of the rel. pron. *ya*; in which. wherein.

*niŷne*— pr. 1 sg. Ātm. of  $\sqrt{\text{jan}}$ - Skt. हन्- to smite, to strike, with *ni*- pref. I smite down, I strike, down. pr. *jan*- = *ŷn*-, *jaŷn*-; pass. *janya*-.

The word *niŷne* also occurs in Y. 57.29, where prof. Jack. and Barth. take it as pr. 3 sg. Ātm. of  $\sqrt{\text{jan}}$ - to smite with *ni*- pref. and translate 'smites



down, throws down '. The same word occurs in Mīhr Yt. ( Yt. X. 104 ) where Gershevitch ( The Avestan Hymn to Mithra p. 283 ) translates ' he is struck down ' following prof. Lommel ( Z11.1.202 sq. ) who interprets ' niīne ' as a passive, comparing *vaoce* - he is called.

*narš-* gen. sg. of *nar-* noun, m. ' of man '. For the declension of the word *nar-* see Kanga Av. Gram. § 156, p. 110.

*aojaṇha-* inst. sg. of *aojaṇh-* *aojah*, sb. nt, Skt. ओजस्- strength, power; with strength, with power.

### - 3 -

#### Text

*Staomi māēṽmca vāṛmca yā tē kēhrpəm vaxšayatō baršnuš paiti gairinqm. Staomi garayō barzantō yaθra haoma urūruḍuša.*

#### Translation

I praise the cloud and the rain which both make thy 'kehrp', ( i.e. body ) increase on the tops of mountains. I praise the high mountains where thou, O Haome ! hast grown up.

#### Notes

*staomi-* pr. 1 sg. Par. of  $\sqrt{\text{stu-}}$  to praise, cl. 2nd. See Kanga Av. Gram. § 311 p. 187 for conjugation of  $\sqrt{\text{stu-}}$ .

*māēṽmca-* acc. sg. of *māēṽa-* sb. nt. Skt. मेघ- cloud, MPer. mēznāk, NPer. mēṽ; Av.  $\sqrt{\text{maēz-}}$  to pass water, to let water ( Barth. Air. Wb. 1108 ). cf. *māēṽaēibya-*, abl. du. in Y. Hā 57.28 and *māēṽō-kara-*, cloud-making ( vapours ) acc. pl. in Tir Yt. ( Yt. 8.33 ). See Paul Horn NP. Ety. 284.

*vāṛmca-* acc. sg. of *vār-* sb. m. Skt. वार, वारि sb. nt., water. MPer. vārān, rains. NPer. bārān.

*yā-* rel. pron. nom. du. Skt. या. which both.

*tē-* Second per. pron. gen. sg; thy ( i. e. Haoma's ).

*kēhrpəm-* acc. sg. of *kēhrp-* sb. f. nt. body, celestial body as distinguished from *tanu-*, material body; form, shape, body. cf. Skt. कव्य; Skt. कृपा ( inst. sg. ); sometimes *kēṛəf-*. NPer. karp ( Barth. Air. Wb. 467-68 ).

*vaxšayatō-* caus. pr. 3 du. Par. of  $\sqrt{\text{vaxš-}}$  1) to grow, to increase; they both cause to increase. pr. *vaxš-*, *vaxša-*, *uxšaya-*, *uxšya-*; caus. *vaxšaya-*. 2) to sprinkle- Skt. उक्षति. pr. *uxša-* *vaxšya-*, *uxšya-*. with *ā* pref. to moisten.



*barəšnuš*— acc. pl. of *barəšnu*— sb. m. height, summit, top, uppermost part, from  $\sqrt{\text{barəz-}}$  to rise, to grow high. Skt. बर्ह- . Its opposite *jafnu*— m. depth. See Hā IX. 26 *barəšnuš paiti gairinam*.

*paiti*— on, upon. Skt. प्रति- prep.

*gairinam*— gen. pl. of *gairi*— Skt. गिरिणाम्, of mountains. cf. *garayō*— acc. pl. of *gairi*— mountains.

*barəzantō*— adj. acc. pl. of *barəzant*— Skt. बृहन्त- exalted, lofty;  $\sqrt{\text{barəz-}}$  to grow high.

*yaθra*— adv. where (rel.); cf. *kuθra*, meaning 'where' Skt. कुत्र interrog.

*urūruδuša*— perf. 2 sg. Ātm. of  $\sqrt{\text{ruδ-}}$  Skt.  $\sqrt{\text{रुह}}$  to grow; thou hast grown. See Kanga Av. Gram. § 427 p. 240. Barth. corrects the word to *urūruδiša*, the expected form of the perf. 2 sg. Ātm. Vide Grundriß der Iranischen Philologie 330 I, b, n, 3. In the Mss. generally *-i* and *-u* are not easily noticeable and hence *urūruδuša* : Prof. Jackson remarks ( Av. Gram. § 652 note 2 p. 182 ) ' To the redupl. aor. possibly belong the obscure forms. YAv. *uru-ruδ-u-ša*— thou didst grow, 2 sg. mid'.

- 4 -

## Text

*Staomi zəm pərəθwīm paθanəm vərəzayəshvəm xāparem barəθrīm tē haoma ašāum ! Staomi zəmo yaθ<r>a<sup>1</sup> raodahe hubaoiδiš aurvō carānəm. Uta Mazdā huruθma, haoma ! raose gara paiti. Uta trādaēša višpaθa. haiθīmca ašakē xā ahi.*

## Translation

I praise thy mother the revolving, broad and bountiful earth, whose impulse for production is energetic, O righteous Haoma !

I praise the earth where ( *yaθra* ) thou growest sweet-smelling and brave in the fields; and as the good shrub of Mazdā, O Haoma ! thou art grown up on the mountains.

And mayest thou flourish everywhere ! Evidently thou art the fountain of righteousness.

## Notes

*zəm*— acc. sg. of *zəm*— sb. f. earth. Skt. क्षम्, उम्. See *zəmo* acc. pl. grounds. For the declension of the word *zəm*— see Kanga Av. Gram § 170. p. 117 and Jack, Av. gram. § 318 p. 93.

*1 Text yaθa; better yaθra. Pak. Ver. ku.*



*pərəθwīm-* acc. sg. of *pərəθwi-* adj. f. from *pərəθu-* m. Skt. *पृथु-* broad, wide.

*paθanəm-* acc. sg. of *paθanā-* f. adj. broad, wide, specious; MPer. *pahan*; NPer. *pahn*; Oss. *fæetæen*; adj. 'broad' and noun, 'surface'.

*vərəzyaṇhvəm-* acc. sg. of *vərəzy-ṇhvā-* f. adj. = 'whose impulse for production is energetic', derived from *vərəzi-* 'active' from  $\sqrt{\text{varəz-}}$  to do, to work, and *ṇhvā-* sb. f. energy, vital strength from  $\sqrt{\text{hav-}}$  (Skt. *सुवति-सूतः*) to urge, to impel, to incite. See Barth. Air. Wb. 1426. Darm. translates 'docile or pliant to the desire of the Lord', following the Pah. Ver. *Kāmak- aš*.

*šāparəm-* acc. sg. of *šāparā-* f. adj. bountiful, liberal, generous; Pah. *šāpar*; NPer. *šāwar*. This word is found in Av. as an epithet of *Aši*, *Fravaši*, *frazainti*, and *zəm-* 'the earth' respectively. Spiegel and Justi translate 'self-supporting, enduring'. Darm. translates 'full of bounty'.

Gershevitch in his 'Hymn to Mithra' p. 237, remarks: "šāpara is found as epithet of *Aši*, the *Fravašis*, *frazaintiš* (without *āsna*) and *zā* the earth. Its meaning may thus be near to that of *hvāpah-* and Barth's tentative etymological connection of the two words is likely to be correct. In the *škan* *Gumānik vičār*, *Pāzand šāvar-* occurs opposite of *anā-murž-* 'merciless' in X11.22 and is followed immediately by 'awaxšāišn', 'mercy'. The meaning 'liberal, generous' would fit the Av. contexts of both *hvāpah-* and *šāpara*". cf. Prof. Duchesne Guillemin, *Les Compose's de l'Avesta* § 228.

*barəθrīm-* acc. sg. of *barəθrī-* f. lit. a female that bears (children), the mother, womb; from  $\sqrt{\text{bar-}}$  to bear, to carry; Skt. *भर्त्री-* f.; Pah. *būrtār*. cf. Yt. XIII.9,11; Y. Hā- 23.1; Vend. 19.6 and 18.38 (Barth. Air. Wb. 946).

*ašāum-* voc. sg. of *ašavan-* Skt. *ṛtāvan-* righteous, holy. For the declension of *ašavan* see Kanga Av. Gram. § 141 p. 100 and Jack. Av. Gram. § 312, 313, p. 91.

*yaθa-* adv. so that, just as. The reading *yaθa* seems to be wrong; it should be *yaθra-* meaning 'where', and it is supported by the Pah. Ver. *ku*, see para 3 above.

*raodahe-* pr. 2 sg. *Ātm* of  $\sqrt{\text{raod-}}$  *rud-* to grow, Skt.  $\sqrt{\text{रुह-}}$ ; thou growest.

*hu-baoiḍiš-* nom. sg. of *hu-baoiḍi-* adj. of good fragrance, sweet-smelling, of pleasant odour, scented, perfumed. The word is also used as a sb. f. meaning 'perfume, sweet scent'; derived from *hu-* good, sweet, pleasant and *baoiḍi-* fragrance, odour;  $\sqrt{\text{baod-}}$  *buḍ-* to smell of (acc.). Skt. *बोधि* f. MPer. *bōḍ*; NPer. *bōi*; its antonym is *gainti-* stench, foul smell; Pah. *gand*; Guj. *gandha*.



*aurvō-* nom. sg. of *aurva-* adj. quick, speedy, brave; cf. *aurvant*, *aourvant-* adj. Skt. अश्वत्- quick, speedy, brave; hero. See BSOAS XVII. 484. cf. Oss. *uaendag* = daring, brave.

*carānəm-* acc. sg. of *carāna-* nt; 'field' from √*car-* to move about, to graze and *āna-* pr. part. suff. 'in the field'. Barth. (Air. Wb. 581) is doubtful about the meaning of the word *carāna-* because of the context; 'Ackerfeld, Feld, Gefild'. Spiegel takes *aurvō-carānəm* as a compound and translates 'throughout the broad fields' (acc. of place). He translates Pah. Ver. *arvandīh kartār-* by 'making space' (Weite). Darm. takes these two words also as forming a compound and translates 'fortifying', 'when he fortifies' (Zend Avesta I. 99). Prof. Lommel reads *arvō* and connects the word with *urvarā-* plants, trees and translates '*arvō-carānəm*' by 'corn-fields'. cf. *yavō-carāni* in Vend. V. 5. 'cornfield' (Getreidefeld) Barth. Air. Wb. 1268. K. E. Kanga (Av. Dict p. 179) takes it as common noun m. and translates 'a field' and refers to *yavō-carāni* 'a corn-field', occurring in Vend. V.

*utā-* GAv. *utā*, Skt. उत्त and OPer. *utā* = and. See Kent, Old Persian Grammar. Text, Lexicon 1953 p. 175. s. v. *utā*.

*mazdā-* gen. sg. of *Mazdā*; of *Mazdā*, omniscient, Proper Name. Pah. Ver. translates it by 'mas' great as if the word is *mazant-*.

*hurubma-* nom. sg. nt. of *hu-ruθman-* the good shrub, the good plant; derived from *hu-* good + *ruθman-* shrub, plant, growth, from √*rud*, *ruθ-* to grow. Pah. Ver. *ārōdišn-* growth and Skt. Ver. *mahattarodayam*, i. e. very great luck. The word occurs once in the Av. literature.

*raose-* pr. 2 sg. Ātm. from √*raod-* *rud-* to grow Skt. √*रुध्*, *रुह्-*. Pah. Ver. *tō rūst ēstēy-* thou hast grown. Barth. (Air. Wb. 1496) takes it as an inf. 'zu wachsen' from √*raod-*; Pah. *rūstan* 'to grow'. See Jack. Av. Garm. § 518 p. 151 and Kanga Av. Dict. p. 448.

*gara-paiti-* loc. sg. of *gairi-* on the mountain; Skt. गिरि and *paiti-* prep. on, upon; Skt. प्रति.

*frādaēša-* opt. 2 sg. Ātm. of √*frād-* to increase, to flourish, to prosper. 'Mayest thou grow, flourish or prosper' (Barth. Air. Wb. 1013).

*višpaθa-* Barth. (Air. Wb. 1474) takes it as an adv. and translates 'round about, everywhere'. Prof. Spiegel takes 'vis' in *višpaθa-* as nom. sg. of *vi-* bird, and considers the whole compound as inst. sg. and translates 'on the path of birds'. Kanga (Av. Dict. p. 489) takes the word as acc. sg. of *višpaθan* and translates 'the pathways of birds'. Prof. Darm. translates 'in every sense, in every direction' and adds in the note 'perhaps in the mountain passes' (Zend Avesta I. 99 no. 15). Prof. Thieme interprets the word 'on the path of the bird' like Prof. Spiegel and Ervad K. E. Kanga. Vide Indian Linguistics 19, 1958, p. 158. n. 3; See Kleine Schriften p. 69 note 3.



Prof. Lommel translates 'überall' adv. 'everywhere' following Barth. See 'Die Yašts des Awesta übersetzt und eingeleitet' 1927 p. 192. Pah. Ver. translates 'pat višpataš' a mere transcription of Av. without any gloss.

*ašahe-* gen. sg. of *aša-* Skt. अश- truth; righteousness.

*haiθīmca-* adv. evidently; obviously, truly; originally acc. sg. of *haiθya*, Skt. सत्य-; ca, encl. particle meaning 'and, also'.

*xā-* nom. sg. of *xā-* sb. f. source, fountain, spring, well; Pah. *xān*; NPer. *xānī*. cf. Horn NP. Ety. 103. Skt. खा. See Kanga Av. Dict p. 146.

*ahi-* pr. 2 sg. Par. of  $\sqrt{ah-}$  to be, thou art, Skt. असि. For the conjugation of  $\sqrt{ah-}$  to be cl. 2, see Kanga Av. Gram. § 331-338, 193-194 and Jack. Av. Gram. § 530-538 p. 154-156.

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**Text**

*Varədayaŋuha mana vaca višpəasca paiti varəšaŋiš, višpəasca paiti fraspa-  
rəŋi, višpəasca paiti travəxšə.*

**Translation**

Increase thou with my hymn in every stalk, in every off-shoot and in every twig.

**Notes**

*varədayaŋuha-* impv. 2 sg. Ātm. of  $\sqrt{varəd-}$  Skt.  $\sqrt{वृध्-}$  to increase, to augment, strengthen, to cause to prosper, to thrive, to grow up; do thou increase. pr. *varəda-* *varəda-*; iter. *varədaya*, *varəday-*; ppp. *varəzda*, cf. *varəidyā-* dat. inf. from  $\sqrt{varəd-}$ ; MPer. *vālənītan*; NPer. *bālīdan*.

*mana-* First per. pron. gen. sg. my, mine.

*vaca-* inst. sg. of *vac*=word, hymn, utterance; with the word. See para 2 above. See Jack. Av. Gram § 235.

*višpəasca-* acc. pl. of *višpa-* Skt. विश्व- all, every + ca, encl. particle, and, also; s- euphonic.

*varəšaŋiš-* acc. pl. of *varəšaŋi*, meaning 'stalk', lit. that which gives life to the tree; derived from *varəša-* Skt. वृक्ष tree +  $\sqrt{ji-}$  to live. The word is translated into Pah. Ver. by *ađvan-* stalk, trunk (Pah. Y. 71.9) *rəša-* and in Nir. folio 179.10 by *būn*, equivalent to *ađvan-*. Skt. Ver. *skandha-* 'trunk of a tree'. The rendering of Av. *varəšaŋi-* by both *būn* and *ađvan* and the Skt. trans. of *ađvan* by *skandha-* agrees in assuring the meaning 'stalk, trunk'. Prof.



Bailey was the first to decipher Pah. word *aḡvan* < \**adi-vanā* the upper part of a tree. The Pāzand reading of the Indian Bundahišn *ayvan* was, therefore, correct, since *aḡvan* would represent an older \**aḡvan*. See Bailey, *Iranica* II in JRAS (London) July 1934 pp. 505-508. cf. Prof. Kellens, *Les noms racines de l'Avesta* 296.32.

*fraspərəyō* – acc. pl. of *fraspərəya-* sprout, off-shoot. tender branch; lit. that which bursts forth. Pah. *spīk* “off-shoot, tender branch (P. Horn NPety. 292). Hübschmann (PSt. 110) reads the Pah. word *spīk* as *sparg*, a mere transcription of Av. as the letters *rk* (i. e. *rg*) are frequently written like *īk* in Mss. cf. Yt. X. 129 *sparəya-* m. ‘spress’, sprout, barb; lit. ‘that which stands up’. IE. *spərəg*, Skt. *√स्फूर्ज्* to burst forth, to crack, to explode. Ir. *sparg*, cf. Skt. *स्फूर्जक-* a kind of plant, Sogdian *spym’k*, flower. See Barth. Air. Wb. 1613 and Henning, BSOAS XII 46, sq. Kanga (Av. Dict. p. 348) derives from *√sparəg-* to germinate, to shoot, to sprout and translates ‘a branch’. Windischmann and Spiegel translate ‘shaft of the arrow’. Geld. translates by ‘point’. cf. Spiegel, *Commentar über des Awesta* 2.114 for etymology.

*fravāxša-* acc. pl. of *fravāxša-* meaning branches, twigs. Pah. *tāk* = twigs; Kanga (Av. Dict. p. 347) translates ‘the off-shoot of a plant’ from *√vaxs-* to grow with *fra-* pref. The word is hapax legomenon. Skt. *Ver-pallaveṣu*.

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# Text

*Haomo uxšyeiti stavanō; aθa nā yō dim staoiti vərəθrajaštārō bavaiti; nitəmaciḡ haoma hūitiš, nitəmaciḡ haoma stūitiš, nitəmaciḡ haoma šarətiš hazaŋraŋnyāi asti daēvanam.*

# Translation

Haoma grows up when praised. The man who thus praises him becomes more victorious. O Haoma! even the most insignificant preparation of the Haoma-juice, O Haoma! even the most insignificant praise, even the most insignificant drinking (each) is a thousand-fold smiting of the daēvas.

# Notes

*Haomo* – nom. sg. of *haoma* – Haoma plant.  
..10...



*uxšyeiti-* pr. 3 sg. Par. of  $\sqrt{\text{vaxš-}}$ , *uxš-* to grow, to increase, cl. 4. Skt.  $\sqrt{\text{वक्ष-}}$ ; Pah. *vaxšitan*; grows up, increases.

*stavanō-* nom. sg. of *stavana-* pr. part.  $\bar{\text{A}}\text{tm.}$  of  $\sqrt{\text{stu-}}$  to praise, praising, when praised. ' In Avesta, more often than in Skt. there appear instances of middle ( passive ) participles of a-verbs formed with the participial suff. - *ana*, -*āna* ( Skt. *āna* ) instead of -*mna*. cf. Whitney Skt. Gram. § 741 a. See Jack. Av. Gram. § 507 p. 149 e. g. *barana* = bearing; *vazana* = driving; *starana* = strewing.

*vərəθrajaistarō-* nom. sg. of *vərəθrajaistara-* compar. of *vərəθrajan-* वृत्रहन्-, victorious; derived from *vərəθra-* Skt. वृत्र- resistance, opposition and  $\sqrt{\text{jan-}}$  Skt.  $\sqrt{\text{हन्-}}$  to smite, to kill; more victorious. For comparison of Adjectives, see Jack. Av. Gram. § 363-364-365 p. 104, 105.

*bavaiti-* pr. 3 sg. Par. of  $\sqrt{\text{bu-}}$  to be, to become, cl. 1. Skt. भवति.

*nitəma-ciṭ-* adj. nom. sg. f. of *nitəma-* superl. of *ni-*, meaning, lowest, least, smallest and *ciṭ* encl. particle; even, too. Pah. *nītōm*.

*hūitiš-* nom. sg. of *hūiti-* pressing the juice of Haoma; cf. Skt. सूति, a place where Soma juice is extracted; derived from  $\sqrt{\text{hu-}}$  to pound, to press, *ti-* abst. noun suff., *i* redundant before *t*. Pah. Ver. *Hōm- hūnišnih*. Secondly the word *hūiti-* means an artisan, a handicraftsman, the fourth class of the community, very rarely mentioned in the Av. cf. Y. Hā XIX. 17; derived from  $\sqrt{\text{hu-}}$  to work ( Barth. Air. Wb. 1823 ) Pah. *hutōxš*.

*stūitiš-* nom. sg. of *stūiti-* f. from  $\sqrt{\text{stu-}}$  to praise + *ti*, abst. noun suff; praise.

Note the epenthetic *i* in the words *hūitiš*, *stūitiš* which is a peculiarity of Av.

*šarətiš-* nom. sg. of *šarəti-* f. drinking, eating, from  $\sqrt{\text{šar-}}$  Pah. *šartan*, to eat, to drink + *ti*, abst. noun suff. The meaning is the same as Skt. पीति-. Pah. *šarišnih*.

*hazaŋraŋnyāi-* inf. in order to kill thousands; derived from *hazaŋra-* Skt. सहस्र- thousand and  $\sqrt{\text{jan-}}$  Skt. हन्- to smite, Pah. Ver. *hazār-ŋanišnih*.

*asti-* pr. 3 sg. Par. of  $\sqrt{\text{ah-}}$  to be; is.

*daēvanəm-* gen. pl. of *daēva-*; of the *Daēvas*. Pah. Ver. *ō dēvān-* for the *Daēvas*.

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## Text

*Nasyeiti haθra trākərəsta ahmāṭ haca nmānāṭ āhitiš, yaθra bāda upāzaiti, yaθra bāda upastaoiti haomahe baešazyəhe ciθrəm dasvərə baešazəm ahe vīse uta maeθanəm.*



## Translation

Contamination created (by the *daēvas*) at once disappears from this house where he really deposits, when one assuredly praises the origin of Haoma having healing properties. (He reveals) health and healing virtues to his family as well as to his residence.

## Notes

*nasyēiti*— pr. 3 sg. Par. of  $\sqrt{\text{nas}}$ —Skt. नश् to perish, cl. 4; perishes, disappears.

*haθra*— adv. (1) at once, instantaneously; (2) united, joined together; (3) simultaneously, together, in one place. Pah. pat akanēn. Skt. सत्रा.

*frākərəstā*— nom. sg. f. of *frā- kərəstā*—adj. ppp. from  $\sqrt{\text{kərət}}$  (Skt.  $\sqrt{\text{कृत्}}$ —) with *frā*— pref. 'to rend to pieces, to cut out'; when used as a *daēva*— word it means 'to create' (Barth. Air. Wb. 452). See Y. IX. 8 *fraca- kərəntaṭ* impft. 3 sg. Par. of  $\sqrt{\text{kərənt}}$ —Pah. *kirrēnītan*—to cut. cf. Aog. 57. *frākərəstō astō-viḡōtuš* and Yt. XIII. 136. *frakərəstō- frasāna*—adj. meaning 'working destruction'.

*aḡmāt*— dem. pron. abl. sg. Skt. अस्मात्; from this.

*haca*— prep. Skt. सच; from.

*nmānūt*— abl. sg. of *nmāna*, GAv. *dāmāna*—; house, abode, from  $\sqrt{\text{dam}}$ —to dwell.

*āhitiš*— nom. sg. of *āhiti*— f. nt. contamination, impurification, defilement. cf. *āhita*—Skt. असित— not pure, unsullied, dirty, filthy; and *anāhita*— undefiled, pure. cf. MPer. *āhōk*, NPer. *āhō* meaning 'defect.' Pah. Ver. *āhōkenišn*.

*yaθra*—adv. Skt. यत्र; where.

*bāda*— adv. indeed, assuredly; made up of *bā+ada*—; cf. also *bāt=bā+at* 'continually' (Jack.) who connects with Skt. बन्ध्. Skt. बत and बाढम् may be cognates. See Apte Skt. Dict. p. 384 and 389. Pah. *bāstān*.

*upāzaiti*— pr. 3 sg. Par. of  $\sqrt{\text{upa+az}}$ —to deposit, to store, to carry away; he deposits. Pah. Ver. *apar apākēnēnd*.

*upa-staoiti*— pr. 3 sg. Par. of  $\sqrt{\text{stu}}$ —to praise; with *upa*— pref. to pray; prays, extols, praises. Pah. Ver. *apar stāyēnd*.

*baēšazyēhe*— gen. sg. of *baēšazyā*—Skt. शेषज्य— adj. healing, curative, having healing properties; adj. qualifying the noun *Haomahe*.

*ciθram*— acc. sg. of *ciθra*— (1) adj. Skt. चित्र— manifest, visible, clear; (2) sb. nt. origin, offspring, race, clan; (3) sb. nt. face, manifestation, appearance. cf. OPer. *ciθra- ariya ciθra*—of Iranian lineage; Man. MPer. *cyhr*



'essence, origin, offspring' (Mir Man. 1). Man. Parth. cyhrg, 'essence, nature' (Mir Man. III 876, 23; 886, 16); Mary Boyce, BSOAS XIII 915 and The Manichaean Hymn-cycles in Parthian, Oxford 1954. Inscriptional Parthian *kē cyhr ac yazdān*; Pāzand-čihara, 'essence, origin, source'; NPer. čihr, 'origin, essence'. See Bailey, Transactions of the Philological Society, London, 1956. 107 where a connection of Arm. čitak- 'necklace' with OIr. čithra is suggested. See Gershevitch, The Avestan Hymn to Mithra p. 213-214.

*dasvarə-* acc. sg. of *dasvar-* noun nt. meaning health, soundness, physical vigour; Pah. *druvistih*. The word is generally associated with *baēšaza-* cf. OPer. *da-θa-sa*, meaning 'physical vigour'. See the word *dāsma-nī* in para 18 below, meaning 'leading to health, i. e., health-giving, miraculous power'. cf. Skt. 'दस्स √भू accomplishing wonderful deeds'. (Rv. V. 73.2 & 7) and दस्स a or दस्य 'wonder-workers'.

*baēšazəm-* acc. sg. of *baēšaza-* nt. Skt. भेषज-; means of gaining health, remedy.

*ahe-* gen. sg. m. of dem. pron. a-; GAv. *ahyā*; Skt. अस्य; of this. The variants *aṇhe* and *aīḥe* are also found; better *aṇhā* f.

*vīse-* loc. sg. of *vīs-* f. clan, family. Skt. विश्व. See Jack. Av. Gram. §279.

*maēthanəm-* acc. sg. of *maēθana-* sb. nt, abode, residence from √mit- to stay, to abide. Pah. *mihn*.

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Text

*Vīspe zī anyē maδāñhō aēšma hacin̄te xrvīm-drvō; āat̄ hō yō haomahe maδō aša hacaitē urvāsmāna; rəñjaiti haomahe maδō; yō yaθa puθrəm taurunəm haoməm vaṇdaēta māšyō. Frā ābyō tanubyō haomō vīsāite baēšazāi.*

Translation

For, all other intoxications are connected with anger of infuriate spear, but that which is the intoxication of Haoma, is accompanied by righteousness and delight. The intoxication of Haoma makes the man active when (yō) he adopts Haoma as a young son. In a great measure Haoma produces health for their bodies.

Notes

*vīspe-* nom. pl. of *vīspā-* Skt. विश्व- adj. (1) all, every; (2) whole, entire, universal.

*zī-* adv. Skt. हि (1) indeed, verily (2) for, because, of course.



*anye-* nom. pl. of *anya-* adj. Skt. अन्य- (1) other, another; one-another; other than, different from, else than (with abl.); strange. (2) *anya-* adv. except. save. with inst. cf. also *anyaṭ* adv. Pah. Ver. *hān*.

*maḍāṅhō-* nom. pl. of *mada-* *maḍa-* sb. m. Skt. मद, fervour, ecstasy; lit. intoxication due to Haoma's drink from  $\sqrt{\text{mad-}}$  to get drunk; pr. *maḍa-* *maḍaya-* only Ātm. Skt. मदति-; NPer. *mai*; Pah. *maḍ*, *maḍiśn*. cf. *maḍəm*. Y. IX. 17 and *maḍō-* below. Skt. Ver. *vidyaḥ*. Neryosang apparently has seen in Pah. *maḍiśn-* an equivalent of Skt. मेधा- intellect, understanding or he may have been misled by the Pah. gloss 'frahang' wisdom, science. Prof. Darm. translates Av. *maḍa-* by 'sagacity, understanding' and compares it with Greek *manthano-* to learn, to impress in the memory. This is not correct. He seems to have been misled by the Av.  $\sqrt{\text{mand-}}$  'to commit to memory' (Barth. Air. Wb. 1136 ).

*aēšma-* inst. sg. of *aēšma-* sb. m. GAv. *aēšma-*; wrath, anger, fury, aggressive impulse, from  $\sqrt{\text{aes-}}$  (1) to put oneself in rapid motion, to drive. (2) name of the *daēva* *aēšma-*, demon of wrath. He is represented as having the seven principal vices and he is one of the chief among demons. In GAv. this word personifies the anger of the evil-minded against the good creation, especially against the cattle. He is the wielder of a bloody mace.

*hacīte-* pr. 3 pl. Ātm. of  $\sqrt{\text{hac-}}$  Skt.  $\sqrt{\text{सच्-}}$  to follow, to associate, to accompany with; are associated, are accompanied by. Skt. सच्ते, सिषक्ति, सञ्चत् pr. *hak-* : *sk-*, *haca-*, *hiś-hak-* : *hišk-*, *haxša-*; des. *hixša-* *hacaya-*; iter. *hācaya-*; ppp. *haxta-*.

*xrvīm-drva-* nom. sg. of the comp. *xrvīm-drva-*, *xrvī-drava-*, *xrvī-drva-*. adj. possessing the deadly weapon; made up of *xrvīm*, *xrvī*, adj. hard, deadly, dreadful and *dru*, weapon; here nom. sg. instead of inst. sg. It is an epithet of *aēšma*, the demon of wrath, meaning 'of the wounding or bloody; spear'. cf. *xrvīšyatō-* adj. gen. sg. of *xrvīšyant-* horrible. frightful, blood-thirsty. Y. IX. 30. Pah. *xrūdrtōš*.

*āt-* adv. then, thereupon, since that time, but, for. Pah. Ver. *ētōn* Skt. Ver. *tataḥ*.

*maḍō-* nom. sg. of *maḍa*, sb. m. Skt. मद- ecstasy, intoxication due to drinking of Haoma juice; from  $\sqrt{\text{mad-}}$  (Skt. मदति) to get drunk. Pah. Ver. *maḍiśn*. See *maḍāṅhō* above.

*aša-* inst. sg. of *aša-* nt. truth, holiness; Skt. ऋत-; with righteousness or truth. Pah. *ahrādīh*.

*hacāite-* pr. 3 sg. Ātm. of  $\sqrt{\text{hac-}}$  to follow, to associate, to accompany with. See the word *hacīte* above.



*urvāsmana-* inst. sg. of *urvāsman-* *urvāzəman-* (a) noun meaning— (1) joy, delight; (2) bliss, blessedness. (b) adj. joyous, rendering cheerful, pleasant from  $\sqrt{\text{urvāz-}}$  to be joyful, to be glad about, to rejoice in ( inst. ). pr. *urvāza-*; perf. *vaorāz-*, *vāurāz-*. Pah. Ver. *urvāxmanīh*; Skt. Ver. *pramodeṇa*.

*rəṇjaiti-* pr. 3 sg. Par. of  $\sqrt{\text{rəṇj-}}$  to make light, to make swift; makes light. makes swift, exhilarates. See *rəṇjyō* in Para 19 below.

*taurunəm-* acc. sg. m. of *tauruna-* Skt. *तरुण-* (1) adj. young ( of men and animals ); (2) sb. m. boy. Pah. *taranak*.

*vaṇḍaēta-* opt. 3 sg. Ātm. of *viṇḍ-* ( *vaṇḍaēta* instead of *viṇḍaēta* ) to obtain, to get, to find; Skt. *विन्द-*; he would obtain, he would get. Pah. Ver. *vindēnd*.

From this passage it is clear that even in the Zoroastrian rite some degree of exhilaration resulted from the drinking of the juice of the sacred Haoma plant, but this would have been very different from the ' *muθrəm madahyā* ' the excrement of drunkenness, that the Prophet *Zarəuštra* so vehemently denounced in Y. Hā 48.10. With regard to the Haoma rite as practised by the Zoroastrians themselves we read : ' All other intoxications are accompanied by wrath of the infuriate spear, but the intoxication produced by Haoma is accompanied by truth and joy.: the intoxication of Haoma makes one nimble.

*frā ... vīsaitē-* pr. 3 sg. Ātm. of  $\sqrt{\text{vīs-}}$  to be or keep ready as; to serve as, to undertake to, to intend to, with *frā-* Skt. *प्र-* pref. meaning, serves as in a great measure; Pah. Ver. *frāc patīrēt*, ' accepts, receives '.

*ābyō-* dem. pron. dat. pl. for those.

*tanubyō-* dat. pl. of *tanu-* Skt. *तनु*, body; for ( those ) bodies.

*baēšazāi-* dat. sg. of *baēšaza-* (1) sb. nt. health, healing virtue. Skt. *भेषज*. (2) ' This word is used as an adj. also, meaning ' healing, curative '.

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## Text

*Haoma, dazdi-mē baēšazanəm yābyō ahi baēšazaḍā.*

*Haoma, dazdi-mē vārəθraṇninəm yābyō ahi vərəθra-taurvā.*

*Frā tē vīsāi urvaθō staota*

*urvaθəm staotārəm vaṇhaṇhəm daḍō aoxta*

*Ahurō-Mazdā yaθa ašəm yaṭ vahištəm.*



## Translation

O Haoma ! grant me means of gaining health through which thou art the giver of health. O Haoma! grant me victoriousness through which thou art the killer with victory. I shall become thy friend and praiser, (for) the Creator Ahura Mazda declared the friend and praiser better than the Best Righteousness.

## Notes

*dazdi-* impv. 2 sg. Par. of  $\sqrt{dā}$ - to give, cl. 3; grant thou, give thou.

*mē-* First per. pron. dat. sg. unto me, to me.

*baēšazanam-* gen. pl. of *baēšaza-* noun. Skt. भेषज, means of giving health, healing virtues; partitive gen. as obj. See para 7 above. Pah. Ver. *bēšazišnīh*.

*yābyō-* dat. or abl. pl. of the rel. pron. *yā-*, f. Skt. याम्य; from which, by means of which. For rel. pron. *ya-yā* m. f. See Jack. Av. Gram. § 399 p. 113-114.

*ahi-* pr. 2 sg. Par. of  $\sqrt{ah}$ - to be; Skt. असि; thou art. For inflection of Av.  $\sqrt{ah}$ - to be, to become- only Par. cl. II or root cl. See Jack. Av. Gram. §§ 531- 536 p. 154-155 and Kanga Av. Gram. pp. 193-194.

*baēšazaδā-* nom. sg. of *baēšaza-δā*, compound of *baēšaza-* nt. health and *δā- δā-*; giver of health, a health-giver, a healer. Pah. Ver. *bēšazēnītār*, agent noun; healer.

*vārəθraīninam-* gen. pl. of *vārəθraīni-* adj. victorious, instead of the correct form *vārəθraīna-* victory; sb. with वृद्धि; better *vārəθraīnanam*, partitive gen. as obj. victory. Pah. Ver. rightly gives *pērōžgarīh*, victory, triumph, success. Skt. Ver. *vijayatvāni-* victoriousness.

*vərəθra-taurvā-* adj. nom. sg. of *vərəθra-taurvan-* overcoming the resistance or attack; derived from *vərəθra-* Skt. वृत्र- sb. nt. attack, resistance. victory; and *taurvan-* from  $\sqrt{taurv}$ - to cross over, to get over, to overcome. cf. Skt. त्वस्. cf. *ṭbaēšō-taurvā* in Y. IX. 17 meaning 'overcoming the enmity or opposition'. Much ingenuity has been spent in attempting to explain the relation between the first component of *vərəθra-īna* and the plain *vərəθra* as used in *vərəθra-ṭbaēšā*, *vərəθra-taurvā*, for the Pah. translator used the same word 'pērōžkarīh' victory, triumph for both these terms. Barth. had to assign to the word 'vərəθra' meaning 'attack' with a view to analyse the term *vərəθra-īna* as 'smashing the attack'. Prof. Benveniste assumed that *vərəθra-*



meant 'defence, resistance', yet he admitted, a derivative meaning 'defence or resistance of hostility'. cf. Benveniste Et Renou *Vr̥tra et Vr̥θragna*, Paris 1934. In *Zamyāt Yt.* (Yt. XIX 64) *vərəθra* is said to be 'amaēniīnom', i. e. 'smiting with courage'.

*frā ... vīsāi* - pr. subj. 1 sg. Ātm. of  $\sqrt{vīs}$  with *frā*- pref.,- (1) to be, to become; (2) to accept, to receive; (3) to agree, to approve of; (4) to obey the order, to get ready; pr. *vīsa*;- pass. *vīsyā*;- perf. *vīvīs*-. I shall become. Pah. Ver. *patirom*, 'I accept'.

*urvaθō-* nom. sg. of *urvaθa-* noun, friend from  $\sqrt{var}$ - to choose. Probably the original form was \**vu-ur-θa*. cf. Skt. *वृष्*- with another ending. Pah. Ver. *dōstih*, 'friendship'. See *urvaθəm* below, which is acc. sg. m. of *urvaθa-*. This word *urvaθa-* is also used as adj. in Av. It then means 'friendly'.

*staota-* nom. sg. of *staotar-*, agent noun m. from  $\sqrt{stu}$ - to praise, to eulogise; meaning 'praiser, eulogiser'  $\sqrt{stu}$ -gunated into *stao+tar-* agentive noun suff. Skt. *स्तोत्र*. Pah. Ver. *stāyītārīh*, 'praise', abst. noun.

*staotārəm-* acc. sg. m. of *staotar-* agent noun from  $\sqrt{stu}$ - to praise. cf. Yt. XIII 92 and Yt. XVII. 12. Pah. Ver. *stātyīār-* 'praiser'.

*vañhañham-* acc. sg. of *vañhañh-* compar. adj. of *vañhu-*; better. cf. *vañhañham*, gen. pl. in Y. Hā 60.4. See Jack, Av. Gram. § 365 p.104 and § 134 p. 47.

*daδō-* nom. sg. of *daδa-* < *daδvah-* meaning creator. Better reading *daδvā* as the following word *Ahurō Mazdā* indicates. Pah. Ver. omits translating this word, Skt. Ver. *adadām*. See Barth. Air. Wb. 678. Text gives incorrectly *daδō* for the correct form *daδvā*, the creator.

*aoxta-* impft. 3 sg. Ātm. of  $\sqrt{vac}$ - to speak; spoke, said, declared.

*yaθa-* conj. than; introducing second member of comparison.

*ašəm-* acc. sg. nt. of *aša-* Skt. *ऋ*; truth, righteousness.

*yał-* rel. pron. acc. sg. nt. which.

*vahištəm-* acc. sg. nt. of *vahišta-* superl. of *vohu- vañhu-* good; most excellent, best.

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### Text

*Aurvañtəm θwā dāmiδātəm baYō tatašat hvāpā.*  
*Aurvañtəm θwā dāmiδātəm baYō nidaθat hvāpā.*  
*Haraiθyō paiti bərəzayā.*



## Translation

The well-working Lord has created thee active and wise. The bountiful Lord has established thee in the Mount Hara Barəza agile and wise.

## Notes

*aurvaṇtəm*— acc. sg. of *aurvaṇt-* Skt. अवन्त- (1) adj. quick, speedy, brave, active; (2) sb. m. racer of horses, hero. See Reichelt Aw. Elem. § 738. See Y. IX. 22; Ābān Yt. 131, 132; Y. Hā 57. 27; Miθra Yt. 136. Here it is used in adj. sense. cf. Oss. *uændag*, 'daring, brave, swift'; see BSOAS XVII. p. 484. Pah. *arvand* 'swift, valiant'. cf. Av. synonym *aurva-* adj. 'quick, speedy, brave'. Skt. Ver. *sādhakam*, 'efficacious.'

*θwā*— Second per. pron. acc. sg. thee. See Jack. Av. Gram. § 390 for the second per. pron; also § 391–393. Sometimes *θwām* is used.

*dāmi-dātəm*— acc. sg. of *dāmi-dāta-*, adj. created by the Creator (Ahura Mazda) from *√dā- dā-* Skt. दा- to create. Pah. Ver. merely translates the word by 'dānāk' i. e. wise, sagacious; *dāmi-* according to Barth. has two meanings— (1) creation, nt. and (2) Creator, m. In the passages which Barth. quotes in support of second meaning 'Creator', the word is always in apposition to Ahura Mazda (Y. 31.8; 44.4; 31.7) except in Y. 34.10 *ārmaitīm dāmim* which means 'Armaiti who originates from or belongs to the Creator'. Kanga (Av. Dict. p. 261) translates 'dāmi-dāta-, dāmi-dāta- lit. 'made of wisdom', 'full of wisdom, wise', which is supported by the Pah. Ver. *dānāk* 'wise, sagacious'. But he does not quote the Pah. Ver. Note the suff. -mi which is rather rare in Av. (*dā* or *dā* + *mi* suff.). Vide Jack. Av. Gram. § 810 and Whitney Skt. Gram. § 1167.

*baYō*— nom. sg. of *baYa-* sb. m. Skt. भग- lord, god : It is found in the OPer. Inscription 'baga vazarka Ahura Mazda', meaning. 'Ahura Mazda the Great God' In YAv. it means 'a divinity'; *yazāi māñhəm gaociθrəm baYəm raēvaṇtəm*, i. e. I worship the Moon, having the seed of cattle, the divinity, radiant. (Vide Māh Yt. 7). In the same para *baYəm* means 'dispenser of fate'.

Kanga (Av. Dict. p. 363) translates 'Deity, God, divine power; lord; literally implying one who distributes or portions in parts', deriving from *√baj-* to distribute, to allot. In the RV. भग is one of the Ādityas, and one hymn is dedicated to him. Unlike the term *yazata*, which continues as a divine appellation throughout the history of Zoroastrianism, *BaYa* soon loses its significance in the Av. text. In the Sassanian Period (226–651 A. D.) the appellation *baYa-* Pah. *baY-* is used to represent the idea of divinity as well as a



title of the Sassanian Kings who earnestly uphold the Divine Right of Kings. The terms used are ōy Baī, His Majesty, šmāk Baīān, Your Majesty. In the YAv. compound forms of Baīa- viz. baīō-dāta- created by God and baīō-baxta- bestowed or allotted by God are also found.

Another meaning of the term baīa- is ' a piece out of the Scriptures, i. e. a hymn '. Its Pah. Ver. is ' frakart ' i. e. section, part and Skt. Ver. is vibhañjanā. In this sense the word is the same as Skt. भागः but is f. When nt. it means ' luck ' ; Skt. भाग्यम्.

*tataṣat-* impft. 3 sg. intensive verb Par. of √taṣ- Skt. √तश्- Pah. tāṣitan, NPer. taṣīdan, to fashion, to mould, to shape; has fashioned, has shaped.

*hvāpā-* nom. sg. of hvāpah. ' working or creating well '. It is an epithet of Ahura Mazdā. It is generally translated into Pah. by xāpar- beneficent, which also translates Av. xāpara- its own Av. forbear. Prof. Jean d' Menasce of Paris, accordingly translates it by ' cle'ment g n reux ' : cf. Skt. स्वप्स् adj. meaning ' skilful ' and noun m. meaning ' good artificer '. See Taraporewala, ' The Divine Songs of Zaratustra ' p. 473. See the note on xāpara- in para 4 above.

*nidaθat-* impft. 3 sg. Par. of √dā- to place, to put with ni- pref.; has established, has placed. Skt. नि+√धा. Pah. nihātan- ' to put, to place '.

*haraiθyō bərəzayā-* gen. sg. of Haraiti Bərəza- Proper Name, the Mount Haraiti. In NPer. the name becomes Alborz. The variant Harā is also found in Av. The name is generally derived from √har- Skt. √हृ-, to flow and hence may mean ' a place from which the waters flow ', hence a mountain water-shed. This mountain is the Mount Meru- of Av. I think the word ' haraiti ' indicates the yellow or golden colour of Haoma and as such it is called Haraiti-Bərəza- mountain where the golden Haoma grows.

*paiti-* prep. on, upon; governing the noun Haraiθyō Bərəzayā.

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## Text

Āaṭ θwā aθra spənta tradaxšta  
mərəθa vižvaŋca vībarən  
avi iškata upāiri-saēna  
avi staēra staērō-sāra  
avi ... kusrāda kusrō-patāda  
avi pawrāna višpaθa  
avi spita gaona gairi



## Translation

Then from here the holy birds instructed (on this point) turning towards different directions carried thee away to the Mount Iškata Upāiri-Saēna, to the peaks (called) Staērō-sāra, to away ... from the hollow precipice, to the precipices, of the mountain slops round about, to the white gleaming mountain.

## Notes

*aθra-* adv. here, there; Skt. अत्र; Pah. ānōd.

*spānta-* adj. nom. pl. of *spānta-* referring to *mərəya*; beneficent, holy; compar. *spanyañh*; superl. *spāništa-*.

*fradaxšta-* adj. nom. pl. meaning 'marked, instructed' ppp. from  $\sqrt{\text{daxš-}}$  to teach with *fra-* pref. Pah. *frāc daxšakīh*. The word *daxšta-* used as sb. nt. means 'sign, mark, defect'.

*mərəya-* nom. pl. of *mərəya-* sb. m. nt. birds; Skt. मृग- sb. m. 'an animal of the forest; a bird'; NPer. *murī*; MPer. *murv*.

*vižvānc-* adj. nom. pl. of *vižvānc-* 'turning towards different directs', qualifying the noun *mərəya-* etym. doubtful. Pah. Ver. *yutyut* = various, differently; adv. Skt. Ver. *vibhiñnam*. Prof. Justi compares the word with Skt. विश्वाञ्च. Kanga (Av. Dict. p. 491) takes the word as an adv. acc. pl. and derives it from *viśpa+añca* and translates 'all directions'. Note that word is hapax.

*vībarən-* impft. 3 pl. Par. of  $\sqrt{\text{bar-}}$  with *vī-* pref. to spread, to scatter, to take away, to remove; meaning 'scattered, spread, carried away.' Skt. विभरन्.

*iškata-* (i) when pl. 'mountain range', when used in sg. the word means 'rock' (Barth. Air. Wb. 376).

(2) Prof. Windischmann and Justi take Av. Iškata in the sense of 'ravine'.

(3) Prof. Darm. translates, 'top of a mountain; a cavern, a grotto'.

(4) Kanga (Av. Dict. p. 93) takes the word as a Proper Name and translates 'Name of a mountain Iškata'.

(5) Prof. Lommel (Die Yašts Des Awesta, übersetzt und eingeleitet, 1927, p. 193), follows Barth. and translates, 'felsen', meaning 'rock'.

(6) Pah. Ver. *škāft*, 'hole, ditch, ravine'; cf. NPer. *šikift* 'ravine' from *šikāftan*, to cleave.

cf. Iškataca in Zamyāt Yt. 3. Iškata is also known as the name of the mountain iškata upāiri-saēna (Y. X.11 and Yt. XIX. 3).



' If in this name *iškata* is adj. ' *Iškatan* *Upārisaēna* would designate that part of the *Hindukuš*, which lies in the region *Iškata*. If the adj. is *upārisaēna*, then (mount) *iškata* which forms part of *Hindukuš* would be meant. In the latter case, *Iškata* would be the name of (a) a mountain and (b) a region dominated by this mountain. Assuming with Prof. J. Marquart ( *Untersuchungen Zur Geschichte von Ērān II. 74* ) that the mountain *Iškata* is *kōh- ī Bābā*, the region of *Iškata* which it dominates will be the plain of the Upper Helmand. See Gershevitch, *Avestan Hymn to Mithra* pp. 174-176. The Mount *Upāiri- saēna* ' the mountain above the eagle's flight, the *Apārsēn* of the *Pah. Bundahišn* or *Zand-ākāsīh* is identical with the *Paroparnisus* of the Greeks, the *Hindukush* range, north of Kabul.

*upāiri-saēna-* acc. sg. Proper Name *upāiri-saēna*, the name of a mountain-range; lit. it means ' surpassing the height ( of the flight of ) an eagle '. Barth, *Air. Wb.* 398 and Darm. *Zend Avesta* I. 107- derived from \**upairi+saēna-* adj. *Pah. āpārsēn*; see *Bundahišn*. 12.2.

*staēra-* acc. pl. of *staēra-* ' Bergspitze ' i. e. peaks and Barth. ( *Air. Wb.* 1588 ) compares the word with Av. *taēra-*, Afghan. *tēra* : cf. *Bundahišn* V. 4 *cēyōn gōpēt ku : tērak ī Harburz kē ān ī man xaršēt ut māh ut stārakān hač pas apāč vartēt*, meaning, as it is said : ' The peak of *Albōrz* from behind which my Sun, Moon and stars revolve. Prof. Darm. translates the hapax word by ' the Mount *Staēra* in the group of *Ghorband* '.

*staērō-sāra-* So reads Wester. Geld. reads ' *starō- sāra* ' and Barth. follows this reading. This word means ' as high as the star and it is acc. pl. Barth. ( *Air. Wb.* 1600 ) translates- ' name of the mountain-chain and translates ' to the peaks called *Starō-sāra* ', Kanga ( *Av. Dict.* p. 532 ) translates ' the summit of a mount; or the summit of *Staēra* '.

*kusrāda-* abl. sg. of *kusra-* hollow precipice ( Barth. *Air. Wb.* 475 ); a creg ( *Spiegel* ); edge, corner, angle ( *Justi* ); Wester. reads *kusrāt*. cf. *Vend.* XIV. 7 : *vīkusrəm ađarāt naēmāt- ham-kusrəm uparāt- naēmāt*. Here *Pah. Ver.* translates *vīkusra* by ' *yut kustak* ' i. e. different border or side and *ham-kusra* by ' *ham kustak* ' i. e. the same direction. Kanga ( *Av. Dict.* p. 572 ) translates the phrase of the *Vend.* 14.7 thus : ' extended at the bottom and contracted at the top '. From the *Pah. Ver.* of the *Vend.* we can ascertain the *Pah.* equivalent for *kusra* and it is *kōstak*, meaning ' shore, side, direction, quarter, flank '. cf. *Skt.* कुक्क- a cavity, hollow, hole ' ( *Skt. Dict.* by Monier Williams p. 299 ).

*kusrō-patāda-* abl. sg. of *kusrō-pata-* m. ' hohle Felswand ' i. e. away from the hollow precipice ( Barth. *Air. Wb.* 475 ), derived from *kusra-* and √*pat-* to fall, cf. *Skt.* पत- m. ' starz ' meaning ' fall, tumble, sudden drop '.



Kanga ( Av. Dict. p. 134 ) derives the word from kusra and pata = paθa = path and translates ' the pass of Kusra ' ; Spiegel translates ' a craggy way ' . Note the termination āda- abl. sg. Kusrāda and Kusrōpatāda correspond in all probability to the mountain tracts of Ghōr and Ghōrband situated to the North and South of that range.

*pawrāna-* Kanga ( Av. Dict. p. 323 ) takes it as acc. pl. and explains it as a name of the mountain. Barth. ( Air. Wb. 844 ) says that the etym. is doubtful and translates ' mountain slope, hillside ' . In Pawrāna it is easy to recognise the modern local name Parwān borne by the pass and valley through which a well-known route across the central portion of the Hindukush range due north of Kabul descends to the meeting point of Ghōrband as Panjihir.

*višpaθa-* adv. ' round about, everywhere ' ( Barth. Air. Wb. 1474 ). Kanga ( Av. Dict. p. 489 ) takes it as acc. sg. of višpaθan- common noun and translates ' the pathway of birds ' . See para 4 above, where the Pah. Ver. merely transcribes the Av. word as višpatas'.

*spita-gaona-* adj. acc. pl. white gleaming, white shining. cf. spiti-spaēta-; cf. Skt. श्वितस्, श्वित. The spita-gaona gairi, the White Mountains correspond to the high range called Spingher by the Pashto-speaking Pathāns along the Peshawar and Kābul border and more generally known by the Persian name Safeed- Kōh.

It may be noted that there is neither Pah. Ver. nor Skt. Ver. of the last lines of this paragraph; but a remark is made in Pah. thus : ʔn vāc a-zand, zand nē guft meaning ' this passage is without an explanation and the comment is not stated ' .

## - 12 -

### Text

Āaṭ āhva paurvaṭāhva pouru-sarəḍō vīraodahe haomō gaoma sairi-gaonō. Ā tē baēšaza irīraḍara vaṇhəuš manaṇhō mayābyō. Āaṭ mē ahe duš-saṇhahe parāca vaēpaya manō, āaṭ ahe nī < vaēpaya > manō manō, yō mē duš-saṇhō hištaitē.

### Translation

Then on these mountains thou growest in various kinds, O Juicy, Golden-coloured Haoma ! They are attached to healing virtue through the wondrous powers of the good mind; do thou deviate me, then, from the thought of this maligner, do thou turn me away from such plot after plot, which stands as wicked doctrine for me.



## Notes

*āa-* adv. then, thereupon. Skt. आत्.

*āhva-* dem. pron. loc. pl. f. another form of āhū- Skt. आहु; in these.

*paurvatāhva-* loc. pl. of paurvatā- f. Skt. पर्वत, mountain, mountain-range. cf. dva paurvata- Yt. 19.3. Pah. Ver. pwrtak, which can be read purrtāk, meaning 'full of branches' seems to be a mere transcription of Av. word paurvatā. There is another common word for mountain in Av. and that is gairi, Skt. गिरि.

*pouru-sarəδō-* nom. sg. of pouru-sarəδa- adj. 'of many kinds, of many species'; pouru- Skt. पुरु, पूर्वा- much, abundant, many and sarəδa- sb. nt. kind, sort, species. There is another word sarəδa- in Av. sb. m. and it is derived from sarəδ- cf. Skt. शरद् autumn, a year. Pah. Ver. purr-sartak.

*vīraodahe-* pr. 2 sg. Ātm. of √ruδ- to grow, to sprout with vī- pref. Pah. rūstan- Skt. √रुह; thou growest, pr. raoda-, uruiḍya-; perf.- urūruδ-; ppp- uruzda- urust-. cf. Skt. रोषति, रोहति, रुह, रुद्धः.

*gaoma-* voc. sg. of gaoman- adj. 'having milk, juicy, savoury' (Barth. Air. Wb. 483); savoury (Darm.); sweet (Spiegel). cf. Skt. गोमिन्- adj. 'full of milk' (Geld.). Pah. Ver. čarp- čarb, 'gentle, mild, fatty, oily'. Skt. Ver. gaulya.

*zairi-gaonō-* voc. sg. of zairi-gaona- adj. yellow, gold coloured, green, greenish; Sogdian 'zr'wn; from zairi- zari- Skt. हरि and gaona = colour. See Y. IX. 16. Hari- is the most common of the colour epithets for Soma in RV. The word हरि is cognate with हिरण्य-, golden in Skt. Hari is not only the colour word, the intensity of the colour is also expressed by it. It is 'dazzling brilliant, lustrous, resplendent, flaming'. cf. Khotanese 'ysarūna' which renders Skt. हरित- usually green, of green or greenish yellow and ysaragūna; Parthian 'zrgwng' used as an adj. for a Juniper tree, cf. Manichaean MPer. hwzīgwn and NPer. zard, yellow and zarrīn, golden.

*ā-* Skt. आ (1) adv. hither, hitherto, moreover, thereto (2) prep. and post position with acc., to, towards, by, at, according to; with loc. 'in, on'; with abl. or gen. 'away, off; (3) verbal pref.

*tē-* Third per. pron. nom. pl. m. they; other forms are tōi, taē-ca. See Kanga Av. Gram. § 212 for third per. pron. m. p. 142.

*baēšaza-* acc. pl. nt. of baēšaza- Skt. भेषज (1) means of gaining health, healing virtues, remedies, drugs. Pah. bēšāz- (2) as adj. meaning 'healing, curative'. Also in Av. the word baēšazya; Skt. भेषज्य- having healing properties.

*irīraθarə-* perf. 3 pl. active from √rāθ- with ā- pref. to cling to, to stick to, to be attached to; they are attached to, they have clung to; pr. rāθ-,



*iriθya*; perf. *irīriθ-*, *irīraθ-*; ppp. *irista-*. Pah. Ver. *yumāk* (1) adj. joined or connected with, mixed with, united with. (2) noun- a pair, a couple. Skt. Ver. *yuktō*. cf. the word *rāθema-* occurring in Y. Hā 44.17. adj. adhering to, annexed to : follower of ( with the abl. *hacā* ). See Taraporewala, The Divine Songs of Zaratuštra p. 519-20 for further details.

*vañhēuš manañhō-* gen. sg. of *vohu* or *vañhu manah*; of the good mind; *vañhu-* *vohu-* Skt. वसु = good and *manañh-* or *mānah-* Skt. मनस्, mind, thought.

*mayābyō-* abl. pl. of *mayā* (= *māyā*) 'pleasure, delight, blessing, good fortune' ( Barth. Air. Wb. 1144, 1169 ), used in the sense of inst. pl.; through the pleasures. The word is explained variously : Darm. following the Pah. Ver. of the word ' *patmān* ' translates it by ' measure ' as if the word is derived from  $\sqrt{mā}$ - to measure. Spiegel ( Commentar über das Avesta, Wien. Vol. II p. 119 ) translates 'science, knowledge'. Andreas translates Wunderkräfte i. e. wondrous powers; cf. Skt. माया = divine wisdom. Geldner translates, 'gift' (Die Zoroastrische Religion Das Avesta. 1926 ). Kanga ( Av. Dict. p. 396 ) translates (1) knowledge, wisdom, understanding in Y. Hā 33.9; (2) virtue, good effect, excellence in Y. Hā 10.12. He reads the word *mayā* as given in the text. Prof. Taraporewala ( Divine Songs of Zaratuštra p. 335, s. v. *mayā* ) translates 'wisdom' and compares it with the Skt. word माया meaning 'divine wisdom'. Skt. Ver. *pramāṇena-* through the standard. Prof. Insler ( The Gāthās of Zaratuštra, Leiden 1975 p. 216 ) takes *maēθā-* *mayā* as a compound and translates 'through the happiness which consists of change'. Here he translates *mayā* by 'happiness'.

*mē-* First per. pron. acc. sg. me.

*ahe-* dem. pron. gen. sg. m. of this; other forms are *ahyā*, *aṣyā*; *aiṣhe*. See Kanga Av. Gram. § 218 p. 144.

*duš-saṅhahe-* gen. sg. of *duš-saṅha-* m. lit. one who utters evil words, a maligner; derived form *duš-*, *duž-*, Skt. दुस् दुर् inseparable pref. evil, bad and *saṅha-* sb. m. from  $\sqrt{saḥ}$ - to utter, to proclaim, to declare, meaning 'doctrine, commandment, announcement'. cf. GAv. *sēṇhā-*. Sometimes *duš* is gunated, i. e. changed to *dēuš-*; e. g. *dēuš-sravā* Y. XI. 1.3. See *duš-saṅhō*, nom. sg. below in the same para.

*parāca vaēpaya-* impv. 2 sg. Par. of  $\sqrt{vip}$ - to throw, to turn away, to deviate from; Skt. विप्- वेप्- to tremble, to quiver, to stir. See Barth. Air. Wb. 1322-1323 and Kanga Av. Dict. p. 488. Pah. Ver. *pas-aš* band, meaning 'bind thou from behind'. Here in Pah. Ver. two non-Iranian synonyms are joined together and taken as one word with the same meaning 'pas', i. e. after, behind. See Y. IX. 30 where we find the word *višō-vaēpahe*, meaning 'poison-



-emitting, poison- squirting ( serpent ). In RV. X. 46,8 the word वेप्स्- is used to describe the ' flickering ' of the tongues ( the flames ) of Agni. In RV. I. 80.12 and IV. 11,2 the same word is found employed in the sense of ' struggling ' or ' fervour ' ( Grassmann Wb. 1355 ). In RV. VI. 11.3 we come accross the phrase वेपिष्ठे विप्रः, the most fervent wise man. It may be added here that विप्र means originally ' inspired, lit. thrilled or stirred ( inwardly )', derived from the same stem. See Monier- Williams Skt. Dict. p. 972. I have quoted all the Vedic references from prof. Taraporewala's ' The Divine Songs of Zarathuštra ' pp. 796-97.

In the line following the predicate vaēpaya after nī is left out, which I have supplied in the text thus : < vaēpaya >.

manō- acc. sg. nt. of manah, manah, Skt. मनस्- thought, mind. There are many meanings of the word manah- viz. mind, spirit, thinking, thought, purpose, intention, plan, plot. Barth. (Air. Wb. 1128) translates ' manō manō ' by ' plot after plot '

āaṭ- adv. then, thereupon.

nī- nī vaēpaya : impv. 2 sg. Par. of √vip- with nī pref. do thou turn away.

manō manō- ' plot after plot ' ( Barth ). See note above.

yō-rel. pron. nom sg. m. antecedent to manō manō; better yaṭ nt. which.

duš-saṅhō- wicked doctrine. See the word above for explanation.

hištaite- pr. 3 sg. Ātm. of √stā- to stand hišta- is the base; stands.

### - 13 -

#### Text

*Nēmō haomāi yaṭ kərənaoiti drīṭaoš haval-masō manō yaθa raēvastā-  
mahecī. Nēmo haomāi yaṭ usnqm aēiti vaēdya. Pouru-narəm tūm kərənūši  
spainyaṇham cistivastarəm, yasə-tē bāda haama zāire gava iristahe baxšaitē.*

#### Translation

Obeisance (be) unto Haoma, who makes a poor man equally high-minded as the richest one ! Homage (be) unto Haoma who makes a poor man equally high-minded when he reaches the aim of his desire ! O Golden Haoma ! thou makest ( him ) who verily takes a share ( in the Haoma-Juice ) mixed with jivām-milk, rich-in-men, very holy and very intelligent.



# Notes

*namō-* nom. sg. nt. of *nəmañh-* *nəmah-* Skt. नमस् meaning, homage, bow salutation, reverance, prayer; from  $\sqrt{\text{nam-}}$  to bow, to salute, Pahl. Ver. *almāz*, Skt. Ver. *namō*.

*Haōmāi-* dat. sg. of *Haoma-* m. *Haoma yazata*. *Haoma* plant. See above.

*ya-* rel. pron. nom. sg. nt. better *yō*; who, antecedent to the noun *Haoma*.

*kərənaoti-* pr. 3 sg. Par. of  $\sqrt{\text{kərə-}}$  to do, to make, cl. 5; makes. Skt. कृणाति.

*dri'aoš-* gen. sg. of *dri'yu-* m. a poor man, used in the sense of *दृष्यामिन्* ( Barth. Air. Wb. 777 f. ). Sogdian derivative of this word is *dr'wšk-* ( *zwxšq- jwxšq* ). Prof. Taraporewala ( Divine Songs of *Zarathuštra* p. 366-367 ) explains the word as under : " In Veda there is the word *ádhrigu*, meaning ' irresistible, unrestrained, or impetuous ' . It is derived as *á-dhri-gu*, the *-gu* being from  $\sqrt{\text{gam-}}$  to go. In the RV. this word occurs mostly as an epithet of various deities. But twice ( RV. VIII. 22.11 and 82.11 ) it has been used for *mén* and had been translated ' audacious ' or ' unrestrained ' . In two other passages ( RV. I. 112.20 and VIII. 22.10 ) the word is a ' proper noun ' , and the name of a man protected by the *Aśvins*. I would therefore, like to suggest that Av. *drigu-* is the opposite of *ádhrigu*, and means lit. ' one whose activities are restrained ' i. e. a person who has restrained his lower self ( cf. Skt. यति ). In other words, *drigu-* would be applicable to holy hermits whose chief characteristic is their meekness as opposed to the normal audacity of the man of power in the world. The sense is the same as that implied in the later Persian word ' *darwesh* ' which is indeed derived from *drigu-* ( vide, Paul Horn, *Grundriss der neupersischen Etymologie*, 559 ). The sense of ' poor ' usually given to the word seems to be a secondary development " .

In the *Gāthā Hā* 34.5 the word *drigūm* acc. sg. m. and in *Gāthā Hā* 53.9 the word *drigaovē*, dat. sg. m. occur.

Prof. Stig Wikander of the University of Lund in his book ' *Der arische Männerbund* ' Lund, 1938 registers Skt. अग्निगु- ' impetuous, vehemently, irresistibly advancing ' among the epithets and designations particularly characteristic of the deities of the warrior class; in fact the word occurs as an epithet of *Indra* and his companions, the *Maruts*, also of *Soma* and *Agni*, deities that are closely associated with the *Indra* Cult.

The rendering of the word *dri'yu-* *drəgu-* by ' poor, weak, needy ' has been arrived at by a comparison with NPer. *darvēs*, *daryōš* and MPer. *dri'ōš*.



cf. Arabic *faqīr*, *miskīn*. See Av. *drəgu-driŋu-* by prof. Kaj. Barr, Copenhagen Studia Orientalia Ioanni Pedersen. pp. 21-40.

*havaŋ-masō-* adj. acc. sg. nt. of *havaŋ-masaŋh-*, as great, so much great, equally high; derived from *havaŋ-* *havaŋt-*, Pah. *hāvand* = (1) this much, so much (2) like, as, alike, similar and *masah-masaŋh-* greatness.

*yaθa-* adv. just as, like, as; GAv. *yaθā*. Skt. यथा.

*raēvastamahe-ciŋ-* adj. gen. sg. of *raēvastama-* superl. of *raēvaŋt-* rich; the richest and *ciŋ* encl. particle, even, too, also; *raēvaŋt+* *tama-* superl. term + *hē*, gen. sg. term + *ciŋ* encl. particle. Skt. रेवन्त. Other meanings of *raēvaŋt* are 'wealthy, opulent, brilliant, splendid'.

*yaŋ-* adv. when.

*usnəm-* gen. pl. of *usan-* will, desire, end-aim of desire, from  $\sqrt{\text{vas-}}$  to wish, to desire, to long for; Skt.  $\sqrt{\text{वश्}}$  (Barth. Air. Wb. 405-6) Pah. Ver. *ṣarsandīh-* 'happiness, content, satisfaction'. cf. Y. Hā 45.9 and 44.10

*aēiti-* pr. 3 sg. Par. of  $\sqrt{\text{i-}}$  to go; goes, reaches; Skt. एति. Pah. Ver. *raft* *ēstēt*.

*vaēdya-* loc. sg. of *vaēda-* *vaēda-* Skt. *veda-* possession, m. 'reaching, attainment'; from  $\sqrt{\text{vid-}}$  to obtain, to get, to find (Barth. Air. Wb. 1330). Geld. translates 'fulfilment (of all wishes)'.

*pouru-narəm-* adj. acc. sg. of *pouru-nar-*, rich in men; thronged with men, 'possessor of many men' (Geld.). cf. Skt. *पुरुषीर-* adj. Pah. Ver. *purr-mart*, full of men. See the word *pouru-sarəðō-* in para 11 above.

*kərəmūši-* pr. 2 sg. Par. of  $\sqrt{\text{kərə-}}$  to do, to make, 5th, nu-class; thou makest. Note the *ši* for *hi-*. Skt. *कुणोषि*. For the conjugation of  $\sqrt{\text{kərə}}$ , see Jack. Av. Gram. § 566-571 pp. 162-163.

*spainyanhəm-* acc. sg. of *spanyanh-* adj. compar. of *spənta-* holy, beneficent; holier, more beneficent.

positive *spənta-*; compar. *spanyanh-*; superl. *spəništa*.

*cistivastarəm-* adj. acc. sg. of *cistivastara-* compar. of *cistivaŋt-* adj. endowed with knowledge or understanding, endowed with thinking; derived from *cisti-* sb. f. thinking, knowledge, understanding from  $\sqrt{\text{cit}}$  (Skt. चिन्त) to intend to, to instruct. Skt. चित्ति (Barth. Air. Wb. 598), cf. also *cistā* (in Yt. XVI Dēn Yt.) with the epithet *razišta*, name of a divinity. The divine being *Cisti-* Religious Wisdom- is named in association with other abstract deities. The corresponding Skt. equivalent चित्ति is used as a proper name only for the wife of Atharvan by whom she became the mother of *दृष्यञ्ज* (*Bhāgavata Purāṇa* IV. 1.42).

*yasō-* nom. sg. of the rel. pron. *ya-*; a variant of *yō*, meaning who. This form joins with the following encl. 'te'. The *ə* inserted is merely to ease



the pronunciation. See Whitney Skt. Gram. § 302. and Macdonell Vedic Grammar § 203. cf. *kaṣa* in Y. IX.3.

*gava-* inst. sg. of *gao-* milk. The technical term used in the ritual is ' *jivām* ', ' with the milk '.

*iristahe-* gen. sg. of *irista-* ppp. of  $\sqrt{\text{rāṣ-}}$  to cling, to adhere to; mixed with. See the word *irīraṣarə* in para 12 above.

*baxšaite-* pr. 3 sg.  $\bar{\text{A}}\text{tm.}$  of  $\sqrt{\text{baxṣ-}}$  to bestow, to grant, ' to give a share, to take a share ' ( Barth. Air. Wb. 923-24 ), a derivative from  $\sqrt{\text{baj-}}$  with *ṣ-* suff. Pah. *baxsītan*, NPer. *bakhshīdan*.

After the Hōm-juice was prepared and consecrated, a little of it was distributed to everybody present at the Yazišn Ceremony for drinking in Sassanian times and the same custom is even prevalent today among the Parsis.

- 14 -

**Text**

*Mā mē yaθa gāuš drafšō āsilō vārəma caire, fraša trayantu tē madō  
vərəzayanuhānho jasəntu. Pairi tē haoma ašāum ašavāzō dadəmi iməm tanūm  
yā mē vaēnaite huraoda.*

**Translation**

Mayest thou not go away from me enjoying at will as the Bull Banner ( does ) ( but ) let thy inspired-effects reach further and let them reach those whose activity is energetic.

O righteous, Truth-increasing Haoma ! I dedicate unto thee this body which appears to me beautiful.

**Notes**

*gāuš drafšō-* nom. sg. of *gao drafša-* meaning, bull banner; Av. *drafša-*, Pah. *drafš*, Skt. द्राघ, Fr. drapeau, ' a flag, a banner '; sb. m. The famous national flag of Iran was called ' *gāuš drafša-* ', which had been originally the leather apron of the patriot Kawa, the Blacksmith. The renowned banner known as Kawa's Flag, dating from the first Iranian Dynasty, still continued to be the Royal Standard of Iran. It was in the special custody of the chief of the army, and led the soldiers to the fight. It was hoisted in the centre of the fighting armies near the enclosure of the king and commanders of the troops. The Royal Standard was the symbol of the country's honour and greatness.



and the poet depicts the enemies longing to capture it in thick of the battle. Geld. translates 'like an ox-goad' and refers to RV. 8.79.8.

*āsītō*- adj. nom. pl. of *āsita*- 'enjoying' 'geniessend' cf. Skt. अश्नन्ति and आशये (Barth. Air. Wb. 338). Geld. Justi and Darm. regard it as adv. and translate 'quickly' on the strength of the Pah. Ver. 'tēz' meaning 'quickly'. See Sanskrit Language by T. Burrow p. 48,98 *āsita*- black-, *ā-sita*- ppp. of √*śi*- to lie down, to rest, to repose; cf. Skt. शिथिल, शिथिल, अशायत.

On the basis of the Pah. Ver. *tēz* meaning 'quick, swift', it is suggested that the Av. word should be read \**āsištō*, superl. of *āsu*. Skt. आशु meaning 'swiftest'. Alternatively, like the comp. '*āsītō* - *gātūm*', 'sitting on the couch' occurring in Y. 62.5, the word may be annexed to the following word *vārēma* so as to form a comp. *āsītō. vārēma*, meaning 'enjoying at will,' following Barth. or 'swiftest at will' on the basis of the emendation *āsištō*. Prof. Geld. also translates the word 'too quickly'.

*vārēma*- 'according to one's desire, 'ex voluntate' (Barth. Air. Wb. 1411), derived from *vārēma*, acc. sg. of *vāra* + *a*; cf. Skt. वारं आ. The *a*- is shortened preposition *ā* which serves here either as a verbal prefix or as a postposition : *vāra*- sb. nt. means 'will, liking, pleasure' from √*var*- to choose. Geld. translates 'to my heart'. See Bailey, JRAS 1934 p. 511 and Geld.'s paper on *Vārēma* in Dastur Peshotan Sanjana Volume pp. 199-200, 'Indo Iranian Studies'. Pah. Ver. *hač vārōm*=from the mind. Skt. Ver. *vigrahāt* 'from the battle'.

*caire*- impv. 2 sg. Par. from √*car*- to go, to walk, to pass. cl. 1; *mayest* thou go (Kanga Av. Dict. p. 178); impv. in the sense of the opt. Barth. (Air. Wb. 581) takes it as an inf. and translates 'sich einherzubewegen'. √*car*- (Skt. चरति) pr. *cara*-, *caraya*- to walk, to move, to go about. Pah. *rōβēh*: dost thou go or move about. Skt. Ver. *pracara*, 'mayest thou go away'.

*traša*- adv. forward, forth, in front, onward, further; Pah. *trāč*, Greek *prosa*, Lat. *porro*; as opposed to *apāša*, 'backwards'.

*trayantu*- impv. 3 pl. Par. of √*i*- to go with *fra*- pref.; let them go forth, let them reach further. It is curious that Pah. Ver. translates this Av. word by 'franāmani-' in the first person, meaning 'I move about, I go about', from inf. *franāmītan* or *franāmītan*. Skt. Ver. *prabrahmi*- also in the first person. Proper Skt. equivalent is प्रयन्तु.

*tē*- Second per. pron. gen. sg. thy. Skt. ते.

*madō*- sb. m. nom. sg. of *mada*- *mada*-, Skt. मद- ecstasy caused by the Haoma drink, from √*mad*- (Skt. मदति) to get drunk. Here nom. sg. used in the sense of nom. pl. 'inspired effects'. Barth. (Air. Wb. 1113) takes *madō* here in this passage and in the para 19 below as nom. pl. from *mad*- adj. getting intoxicated, inspired (with gen.). Geld. translates 'inspiring effects'.



Kanga ( Av. Dict. p. 392-93 ) takes *maðō* occurring in para 19 below as nom. pl. of *mad-* *mað-*, common noun, m. and translates 'health-giving remedy, disease removing means' but no mention of this para 14 is made. See Y. IX. 17; XI. 10, X. 8 and Yt. XVII ( Aši Yt. ) 5, and Y. XLVIII. 10. Pah. Ver. *maðišn*. Skt. मदाः.

*vərəzrajanhō-* nom. pl. of *vərəzrajanha-* adj. 'whose impulse for production is energetic'; derived from *vərəzra-* working, from  $\sqrt{\text{varaz-}}$  to work, to do and *anjuha-* vital power, energy ( Barth. Air. Wb. 1426 ). See *vərəzrajanhvam* in para 4 above. Geld. translates 'with a good conscience'. Gershevitch ( Grammar of the Manichaen Sogdian p. 21. n. 2 ) translates 'straight purposefully'.

*jasəntu-* impv. 3 pl. Par. from  $\sqrt{\text{jas-}}$  *jam-* *gam-* to come; let them come, let them reach.

*pairi ..daðami-* pr. 1 sg. Par. of  $\sqrt{\text{dā-}}$  to give with *pairi-* pref.; I dedicate, I vouchsafe.

*aša-vāzō-* voc. sg. of *aša-vāzah-* adj. promoting or furthering Aša, truth-increasing; derived from *aša-* Skt. अत- truth and *vāzah-* from  $\sqrt{\text{vaz-}}$  to carry, to further; cf. *aša-vāzah* Y. X. 1; VIII. 9; Sirōzak I.30; *ašahyā važdrōng* and Skt. अतस्य वाहसा in Rv. 8.62. See Barth. Air. Wb. 254. Oh truth-increasing!

*vaēnaitē-* pr. 3 sg. *Ātm.* of  $\sqrt{\text{vin-}}$  to see, to seem, to appear. cl. 1; seems, appears. Skt. वेण्, वेन्. Pah. *vēnēt* ( Kanga Av. Dict. p. 487 ).

*huraōda-* nom. sg. of *huraōda-* adj. f. lit. of fine appearance, beautiful, well-grown, of good growth; derived from *hu-* Skt. सु- good and *raōda-* Skt. रोध- रोह-, from  $\sqrt{\text{rud-}}$  to grow; growth, form.

- 15 -

Text

*Avānharəzāmi janyaōš ūnam mairayaš vūitō-xradayā; yā mainyeinti  
davayeinti āhravanəmca haoməmca; hā yā dāpta apanasyeiti; yā taī yaī  
haomahe draonō nigānhanēti nišhidaiti. Nōit tqm āhravō-puθrīm naēda dasti  
hu-puθrīm.*

Translation

I throw away the insufficiency ( in the offerings for Haoma ) of wicked women, deprived of understanding, who intend to deceive the *āhravan-* the priest and the Haoma, and ( it is ) they who having deceived ( them i. e. the priest and Haoma ) disappear ( or perish ).



He gives neither a religious teacher as son nor the birth of excellent son to her, who sits down to eat the sacred cake ( draona ) ( consecrated in the honour ) of Haoma.

# Notes

*avaṇharəzāmi*— pr. 1 sg. Par. of √harəz with ava- pref. to throw away; I throw away. √harəz ( Skt. √सृज् ) pr. harəza-. harəza-; fut. harəšya-, harəzya-, harəzaya-; ppp. harəšta-. meaning, to discharge, to emit, to send out, to filter, to let go or stand; with pref. avi- and fiā- 'to pour forth ( the seed ) into'; with pref. upa- 'to throw down'; with pref. pairi- 'to filter'. Pah. Ver. u-t bē hilom, i. e. 'and I relinquish or abandon thee'. Skt. Ver. avakṣepaya, 'throw down'.

*janyaoš*— better read janyōiš, gen. sg. of jaini- 'woman' used in a bad sense. cf. GAv. jōni- sb. f. Skt. जनि-. See Barth. Air. Wb. 603-604. Skt. जन्युः, Kanga ( Av. Dict. p. 185 ) translates 'an evil female spirit, a bad woman that deceives men by her tricks'. Darm. renders 'the feminine incarnation of of vice and disease'. Justi explains it as 'the adversary of Haoma'. Pah. Ver. translates it incorrectly by pat zanišn, 'by smiting, by killing'. But in para 17 of this Hā the word jaininām, gen. pl. of jaini- occurs which is correctly translated into Pah. Ver. by 'jēh'. Av. jahikā, meaning 'harlot, whore, libertine, prostitute'. In Yasna Hā 53.6 the word jōnayō occurs, which is voc. pl. of jōni- a woman, the Pah. Ver. of which is ideogram nyšmn=nišman. Iranian zan, meaning 'a woman'. Hence it will be observed that in YAv. the word is found employed in a bad sense as a daēva-word; jainišt- nom. sg. Yt. XIX ( Zamyāt Yašt ). 80; janayō- acc. pl. Vend. XX. 10, 12; jaininām- gen. pl. Y. X. 17. We notice the word used as a compound; e. g. jaini-yaska, 'sickness produced by jaini'; jaini-mahrka- 'death caused by jaini' Vend. 21.2. The Pah. Comm. further explains the phrase pat zanišn by the gloss 'ku-t bē palāyēm, i. e. I filter thee ( i. e. Haoma ). This interpretation is obviously wrong.

Here gen. sg. used in the sense of the gen. pl. as can be seen from the following words 'mainyeiṇti davayeiṇti', the reading approved by Prof. Barth.

*ūnām*— acc. sg. of ūnā- ppp. of √vā- to be wanting, to fail, used as a noun, meaning 'parsimony, thrift, insufficiency' ( Barth. Air. Wb. 1407 ). Skt. ऊन. Kanga ( Av. Dict. p. 114 ) compares the word ūnā sb. f. with Skt. ऊन and translates 'need, indigence, misery'. See Av. Gram. p. 264. Geld. ( Zeitschrift für vergleichende Sprachforschung 28.1887.185 ) explained ūnām as an ellipsis meaning 'empty ( dish )' in analogy to pərənā vižārayeiṇti, the full overflowing ( dish ) in Ābān Yt. 132; Rašnu Yt. 3; Rām Yt. 2 and Vend. XIX. 40. Prof. A. V. W. Jackson of Columbia University proposed to identify the



word *unā* as the feminine stem of *unā*, meaning lacking, empty, wanting, deficient. The development of meaning is obviously explained: *unā* denotes an empty place, a cavity. Pah. Ver. translates the word variously as per the reading in the Mss. Correct Pah. rendering should be 'un', which translates *unā* in Vend. 17.2 and Nir. 100. The whole sentence should be read, as under: u-t bē hilom pat zanišn un [sūlak] i marān [gristak ī vattarān] i. e. for thee (i. e. Haoma) I relinquish by striking the cavity [i. e. hole] of the scoundrels [i. e. the den of the most wicked persons]. Geo Widengren (Hochgottglaube im Alten Iran, 1938 p. 338) gives a similar explanation of *unā*. He translates 'Loch' meaning 'hole, perforation, cave, hollow, cavity'. For further details on the word, see Prof. Dr. H. P. Schmidt's paper on 'Avestan *unā* and *unā*' in the K. R. Cama Oriental Institute Golden Jubilee volume, Bombay 1969 pp. 124-132.

*mairiyā*— gen. sg. of *mairya* f. adj. qualifying the noun *janyōiš*, meaning 'roguish, scoundrelly'. Prof. Stig Wikander of the University of Lund in his book 'Der arische Männerbund' 1938 translates the word *mairya*- by 'liederlich', i. e. 'loose, immoral'. Pah. Ver. *marānik*.

*avītō-xrādayā*— reading given by Barth. Geld. reads *avītō xrādayā*, gen. sg. f. of *avītō-xrādi*-, f. 'incapable of using the intellect' (Barth. Air. Wb. 348); whose spirit or understanding is disturbed' (Darm.); 'dull in understanding, with intellect dethroned' (Kanga Av. Dict. p. 119 & 146); 'of weak insight' (H. P. Schmidt). Etym! Kanga derives from *a+vīta* = bad, evil + *xarāda*- understanding, intellect—another form of *xratu*-. Pah. Ver. omits translating the Av. word. Skt. Ver. *paribhraṣṭa buddhīnām* i. e. 'whose insight is vanished, deprived of understanding'. The word may be conjecturally translated 'of evil lustre' deriving from *avīta*- 'bad, evil' (Kanga) + *ṣarāda*- (instead of *ṣarāna*-) lustre from *√ṣar*- to shine. The word is hapax legomenon. Barth. derives the phrase from *\*vītaxra* and compares it with MPer. *taxr* and NPer. *talx* meaning 'bitter'.

*yā*— nom. sg. f. of the rel. pron. antecedent to the word *janyōiš*, meaning who, used in the sense of the pl. as the following verb *mainyeiṇti*, *davayeiṇti*, indicate.

*mainyeiṇti*— pr. 3 pl. Par. of *√man*- to think. cl. 4; they think, they intend. Pah. Ver. *mēnēnd*=they think. Skt. Ver. *manyante*.

*davayeiṇti*— pr. 3 pl. Par. of *√dab*- to deceive. Skt. *√दृश्-दृश्-* they deceive; pr. *dava*-, *dādenu*-, *davaya*-, pass. *daoya*-, iter. *dābaya*-, ppp. *dapta*-. Note: When two verbs come together in a sentence the second verb may be translated in the sense of the infinitive. Here *mainyeiṇti* *davayeiṇti* would



accordingly mean 'think to deceive, intend to deceive'. Skt. दम्यन्ति. Pah. Ver. frēfēnd, 'they deceive, they cheat'.

*āθravanamca-* acc. sg. of *āθravan-* sb. m. the priest who possesses a theological degree and is supposed to know the performance of priestly functions. Skt. अथर्वन्. Other forms of the same word are *aθaurvan-* *aθaurun*. Pah. *āsrōn*, *āsrōk*. ca, encl. particle; and.

*haomamca-* acc. sg. of *haoma-* m. Skt. सोम-; Haoma. The name is used partly for the Haoma Plant and sometimes for the yazata presiding over the Haoma Sacrifice in the Yasna Ceremony.

*hā-* Third per. pron. nom. sg. f. she. Skt. सा-. sg. used in the sense of the pl; they.

*daptā-* nom. sg. of *daptā-* f. ppp. of  $\sqrt{\text{dab-}}$  to deceive; deceived, having deceived; see *davayeinti* above. Skt. दप्ता. Pah. Ver. frēp. n. deceit- pat *ān* frēp 'by means of that deceit'.

*apa-nasyeiti-* pr. 3 sg. Par. of  $\sqrt{\text{nas-}}$  Skt. नश्- cl. 4, to perish; perishes, disappears. Skt. अप नश्यति; Pah. *bē nasēn*.

*lat-* Third per. pron. acc. sg. nt. that. Pah. Ver. etōn, thus, in this manner; Skt. Ver. evam.

*ya-* rel. pron. acc. sg. nt. which.

*haomahe-* gen. sg. of *haoma-* Skt. सोम- m.; of Haoma.

*draonō-* acc. sg. nt. of *draonah-* portion, share, part: cf. Skt. द्रविण- 'wealth, money, property', e. g. द्रविणो दधानः RV. VI. 69.3 'bearing gifts'. The word is derived from  $\sqrt{\text{dru-}}$  Skt. द्रु- to flow, to move down and it means originally 'movable property' as distinguished from immovable property, like land, houses etc. Later it came to have the sense of 'offering', 'gift'. There is another word *drōna-* meaning 'bucket, cask', also found in the Veda, which is from the same root. cf. Grassmann Wb. 649. Barth. (Air. Wb. 569-70) points out that the Pah. word *drōn* is the orig. Av. word transcribed, and is used in the special sense of 'consecrated bread' made of wheat offered to divinities or yazatas at the Yasna and other ceremonies. This special sense has been given to this word occurring in Vend. V. 26, but it does not bear the special meaning in the other parts of Av. Pah. Ver. *sūr*, meaning 'festival, festival banquet'. In Pah. Y. 33.8 this word *sūr* is explained by the gloss 'mizd' - Av. *myazda-* votive offerings. For *drōn*, cf. S. B. R. Vol. V. 283 no. 6 and Haug, Essays on the Religion of the Parsees pp. 404-408. See Y. XI. 4 & 5 : *draonō*, Skt. Ver. *utsavam*, 'festival, festival banquet'.

*nigāñhēnti-* pr. 3 pl. Par. of  $\sqrt{\text{ganh-}}$  Skt. वृष्-, cl. 1, with *ni-* pref; to devour, to eat unceremoniously (of evil beings), to nibble. This is a *daēva-*



-word, whereas ahura-word is *šar-* to eat; pr. *gaṇha-*, *gāṇha-*. There is a double vocabulary in the Avesta for the good beings and evil beings and this will be dealt with in a separate chapter. Pah. Ver. *ō zōyišn*, participium *nece-* *asitatis*, will verily devour.

*nīšhiḍaiti-* pr. 3 sg. Par. of *√haḍ-* Skt. *सद्-* to sit, with *ni-* pref.; lit. sits down; is bent upon. cf. Barth, Air. Wb. 1754. Skt. *सिदति*, *सादयति*, *सेदुः*; pr. *šad-*, *hiḍa-*; aor. *hiḍōiš-*, *šādayōiš*; caus. *šādaya-*, *sādaya-*; pft. *hazd-*; ppp. *-šta-* meaning, remains sitting, stays, abides.

*āθravō-puθrīm-* acc. sg. of *āθravō-puθrī-* adj. f. priestly son'. (Barth. Air. Wb. 324). Kanga (Av. Dict. p. 80) reads '*āθravanō-puθrīm* and takes it as a comp. noun acc. sg. of *āθravanō-puθrya* and translates 'a priestly line or offspring'. Skt. *आयवृत्तम्*, Pah. Ver. *āsrōk pus*, 'a priestly son'; better *āsrōk pusih*, 'possession of a priestly son; the gift of a priestly son'.

*naēda-* adv. GAv. *naēdā*; nor, and not; made up of *naē-* Skt. *न*, not and *dā* suff. denoting time. Barth. (Air. Wb. 1034-35) says that the signification of the *dā* is not at all clear and adds that this word is frequently used with *nōiṭ* in the preceding clause. Prof. Taraporewala (The Divine Songs of Zoroaster p. 62) suggests that 'this word is made up of *naēṭ* (a variant of *nōiṭ*) with the post positive particle *-ā*. In the Veda also the *ā* appears fairly often emphasising the sense of completeness with words expressive of number or degree, or sometimes ordinary adjectives or substantives'. See Macdonell Vedic Gram. p. 216. cf. *yadā* = when; *kadā* = when (interrogatively) adv. of time. Pah. Ver. ideogram. *lā*, Ir. *nē*.

*dasti-* pr. 3 sg. Par. of *√dā-* to give. cl. 3. gives, bestows.

*hu-puθrīm-* acc. sg. of *hu-puθrī* adj. 'good son'. See *āθravō-puθrīm* above. Skt. Ver. *suputratvam*. Pah. Ver. *hu-pusih*, 'possession of good son'. In the case of *āθravō-puθrīm*, proper Pah. tr. should be *āsrōk pusih*, 'possession of priestly son'.

prof. H. P. Schmidt gives the translation of the para 15 as under :  
 'I let go ... of the roguish woman of weak insight who thinks to deceive the priest and Haoma. She, deceived herself will perish, she who sits down to devour the portion of Haoma (= the portion belonging to Haoma). He (Haoma) does not make her bear priestly sons nor good sons' (ibid. p. 128).



**Text**

*Pañcanam ahmi, pañcanam nōiḥ ahmi.  
 Humatahe ahmi, dušmatahe nōiḥ ahmi;  
 Hūxtahe ahmi dužūxtahe nōiḥ ahmi;  
 Hvarštahe ahmi, dužvarštahe nōiḥ ahmi;  
 Sraošahe ahmi, a-sruštōiš nōiḥ ahmi;  
 Ašaonō ahmi, drvatō nōiḥ ahmi;  
 At-ciḥ ahmāi yaθa apəməm manivā aṇhaḥ nivāitiš.*

**Translation**

Of the five I am, of the five I am not :  
 I belong to good thought, I do not belong to wicked thought;  
 I belong to good word, I do not belong to wicked utterance;  
 I belong to good action, I do not belong to wicked action;  
 I belong to obedience, I do not belong to disobedience;  
 I belong to the righteous, I do not belong to the wicked  
 even up to the time when in the end the decisive battle of the Two Spirits  
 shall take place.

**Notes**

*pañcanam*— gen. pl. of pañca- five. num.; Skt. पञ्च; Pah. panj-rin  
 fivefold; NPer. panj; Skt. पञ्चानाम्. cf. Av. puxša- num. adj. fifth; Adv. fifthly,  
 in the fifth place. Vide. Y. 19.18 and Yt. 14.15 : see pañcadasa- nom. du.  
 'fifteen years of age' in Y. IX.5. Skt. पञ्चदश.

The numerals in Av. correspond generally in form and in usage to the  
 Skt. equivalents. For numerals, see Jack. Av. Gram. § 366-375 p. 106-108.

*ahmi*— pr. 1 sg. Par. of √ah- to be; I am. Skt. अस्मि. For inflection of  
 √ah- to be cl. 2. see Jack. Av. Gram. § 530-539, p. 154-156.

*nōiḥ*— adv. not; Skt. नेत्; pah. nē, ideogram. 15.

*humatahe*— gen. sg. of humata- Skt. सुमत- (1) sb. nt. good thought; hut-  
 Skt. सु=good and mata- ppp. of √man- to think, used as noun. Skt. मत (2)  
 adj. well-thought.

*duš-matahe*— gen. sg. of dušmata- Skt. दुर्मत- (1) sb. nt. wicked thought  
 duš- duž- Skt. दुस्- दुर्- inseperable pref. 'evil, bad, wicked' and mata- (2)  
 adj. evil- thought.



*hūxtahe-* gen. sg. of *hūxta-* Skt. सुक्त, (1) sb. nt. good word; derived from *hu-* and *uxta-* ppp. of  $\sqrt{\text{vac-}}$  to speak, used as a noun. (2) adj. well-spoken, well-uttered.

*dužūxtahe-* gen. sg. of *dužūxta-* Skt. दुष्कृत (1) sb. nt. wicked speech, wicked word; derived from *duž-* and *uxta-* used as noun (2) adj. evil-spoken.

*hvarštahe-* gen. sg. of *hvaršta-* Skt. सुवृत्त. (1) sb. nt. good action, good deed; derived from *hu-* and *varšta-* ppp. of  $\sqrt{\text{varəz-}}$  to do, to perform, to work, used as noun. (2) adj. well-performed; sometimes the word is written *hvarəšta-* in Av.

*dužvarštahe-* gen. sg. of *duž-* *varšta-* Skt. दुर्वृत्त (1) sb. nt. wicked deed, evil action; derived from *duž-* and *varšta-*, used as noun. (2) adj. evil-done.

See the K. R. Cama Oriental Institute Golden Jubilee Volume, Bombay, 1968 ed. by me pp. 113-120 for Prof. Schlerath's paper on 'Some remarks on Indo-Iranian *dus-* and *su-*'.

*sraošahe-* gen. sg. of *sraoša-* (1) obedience, from  $\sqrt{\text{sru-}}$  to hear, to listen. The word is used here in the literal sense of 'obedience'. This implies obedience to the Law of Aša- which is the Law of God. cf. Y. Hā 60:5 where the word is used as an apposition to *asruštīm* (2) name of the yazata *Sraoša* Proper Name.. So great is his position in Zoroastrian Literature that in all ceremonies the very first hymn recited is an invocation to *Sraoša*-the *Sraoša-Bāz*. There is a Yašt dedicated to *Sraoša* in Av. Literature, known as *Srōš Yašt* Large. See my book 'Pahlavi Version of Yašts' Bombay 1941.

*asruštōiš-* gen. sg. of *a-srušti-* sb. f. meaning disobedience; derived from *a-* not and *srušti-* hearing, listening, abst. noun, from  $\sqrt{\text{sru-}}$  to hear, to listen. cf. Skt. सुष्टि. Pah. *asruštih-* a mere transcription of the Av. word; see Y. Hā 60:5; cf. Y. Hā 33:4 : *asruštīm*. The Veda shows a f. noun सुष्टि- meaning 'willing obedience' and sometimes 'hearing and obeying' (Grassmann Wörterbuch 14 s. v. *śruṣ*); see also Whitney, Roots p. 180 under  $\sqrt{\text{śruṣ-}}$ . There is also the verbal base *śroṣa-* s-aor. found in RV. 1.68.5. But the negative formation *a-śrušti* is not noticed in Skt. cf. *asruštōiš*, gen. sg. f. GAV. 44.13 and *asruštā*, GAV. 43.12, 'disobedience, disobeying' (Air. Wb. 223).

*ašanon-* gen. sg. of *ašavan-* adj. Skt. ऋतवन्; righteous, holy; Pah. *ahrōβ-*

*drvatō-* gen. sg. of *dravan̄t-*, GAV. *drəgvant-* adj. the wicked; orig. *drujvant-* follower of falsehood. See. Y. IX. 8 above : *drvan̄tam*. Pah. *drvand*.

*at-ciṭ ahmāt yaθa-* adv. even upto the time when; *at-ciṭ*, particle, then, however, but, and that, infact; 'und zwar' (Barth. Air. Wb. 70) Pah. Ver. *adak- ič hač ān tāk*=even then upto. Skt. आत् चित् अस्मात् यथा.

*apəm-* adv. at last, at the end, eventually. Orig. acc. sg. of *apama-* superl. of *apa-*; Skt. अपम; Pah. Ver. *ō ān i aβdōm*, 'in the end.'



*mainvā-* gen. du. of mainyu- sb. m. Skt. मन्यु- mind, spirit, spirit ( of the departed ), spirit ( the spirit of the good and the spirit of evil ). They are to be in eternal opposition to each other. cf. Y. IX. 15. Pah. mēnōkan, ' of the two spirits '.

*aṇha-* subj. 3 sg. Par. of √ah- to be, cl. 2 Skt. अस्त; might be. See Jack. Av. Gram. for the inflection of √ah- to be § 530-539 pp. 154-156.

*nivāiti-* nom. sg. of nivāiti- sb. f. decisive victory, decision ( Barth. Air. Wb. 1085 ); strife, rivalry ( Mills ); decision ( Darm. ); conquest overthrew, derived from √van- with ni- pref. to conquer, to win. cf. the comp. word haθrā-nivāitiš in Y. 57.26 meaning ' conquest at one stroke; also cf. Nir. 84 : nivāitiš. Pah. Ver. bē vičārišnih = decision, redemption. Skt. Ver. vijayah

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## Text

*Āa- aoxta Zaraθuštrō : ' nēmō haomāi Mazda-dātāi !*

*Varjhuš haomō Mazda-dātō. Nēmō haomāi ! Vispe haoma upa-staomē ya- ci- barəšnušva gairinam, ya- ci- jafnušva raonqm, ya- ci- qzahu dərətāhō jaininam upa-darəzūhu. Frəzataēna haca tašta zaranaēnem aoi taxše. Mā nire zəmi paiti iḡa rəvəntō arəjahe '.*

## Translation

Thereupon spoke Zaraθuštra : ' Obeisance (be) unto Haoma, created by Mazdā; good is Haoma, created by Mazdā. Homage (be) unto Haoma ! I praise all Haomas, whether on the tops of the mountains, whether in the depths of the valley, whether held in distress in the fetters of wicked women.

I pour thee down from the silver saucer to the golden one, I do not pour thee down on the ground as ( yaθa ) ( thou art ) of precious value-worth.

## Notes

*āa-* adv. then, thereupon, but, for. Skt. आत्.

*aoxta-* impft. 3 sg. Ātm. of √vac- to speak; spoke, said. Pah. gōft. cf. Y. IX. 2. paityaoxta- paiti- Skt. प्रति and uxta- Skt. उक्त, meaning ' replied '; Skt. अबोचत्.

*Zaraθuštrō-* Proper Name. nom. sg. of Zaraθuštra- Prophet Zaraθuštra. For details of his life, cf. Prof. Jackson, Zoroaster the Prophet of Ancient Iran, New York 1899 and Zaraθuštra, ed. by Prof. Schlerath.



*mazdaδātāi-* dat. sg. of Mazda-δāta- adj. created by Mazdā; derived from Mazdā- Lord Wisdom + δāta- ppp. of √dā- or √dā- to create, to make. Pah. Ohrmazd-dāt. cf. Mazda-δātō- nom. sg. of Mazda-δāta below in this para-

*upa-staomi-* pr. 1 sg. Par. of √stu- Skt. स्तु- praise with upa- pref. I pray. Pah. apar stāyom; pr. stu- stv-; ppp. stūta- praised, lauded, extolled; with pref. avi- to praise, to extol, to laud; with pref. apa- to renounce; with pref. ā- to praise, to swear upon; with pref. upa- to pray; with pref. us- to renounce, to abjure, to deprecate; with pref. frā- to praise.

*yaṭ-ciṭ-* conj. Skt. यच्चित् (1) even if, although; (2) when (temporal); (3) if, in case (conditional); (4) yaṭ-ciṭ ... yaṭ-ciṭ (with tmesis), whether... or whether. cf. Y. 57.29. yaṭ-ciṭ ušastaire hindvō āgaurvayeite yaṭ-ciṭ daošastaire niṭne i. e. 'whether by the eastern river he is caught, or whether by the eastern river he is struck down'. Also cf. Yt. X. 104.

*barəšnušva-* loc. pl. of barəšnu- sb. m. height, summit, top, uppermost part; derived from √barəz-, barəz- to rise, to go up + nu- suff. See barəšnuš, acc. pl. in Y. IX.26. Skt. Ver. śikhareṣu.

*gairinaṃ-* gen. pl. of gairi- Skt. गिरि- sb. m. mountain, mountain-chain; of the mountains. See paurvataḡhva- 'in the mountains' in para 12 above. loc. pl. of paurvataḡ- f. cf. Skt. पर्वत- m. and Guj. parvata-.

*jaṭnušva-* loc. pl. of jaṭnu- sb. m. 'declivity, cavity, valley, depth; in the depths; cf. jafra- adj. deep and Pah. zafr-. Skt. Ver. agādheṣu.

*raonaṃ-* gen. pl. of ravan-, raon- sb. m. river, ravine, the course of a river. Pah. Ver. rōtastāk, lit. 'that which is situated on a river, arable land situated on a river'. Skt. Ver. toyāśayeṣu, i. e. 'in the lakes or rivers'.

*azahu-* loc. pl. of azah-, azah- (a) sb. nt. straightness, narrowness; (b) distress, affliction, torment from √az- to decrease, to straighten, to tie. Skt. अङ्गु- See Indo-Iranian Journal vol. I. pp. 33-60 for the article on Amhas- by J. Gonda. Pah. Ver. pat tangīh, 'in distress, in difficulty'.

*dərətāḡhō-* nom. pl. of dərəta- ppp. from √dərə- to hold, to seize. Skt. दृ-; held, captured, seized. There is another meaning of the word dərəta- 'solid' (Lommel); Kanga (Av. Dict. p. 272) translates the word 'dərəta- sb. m. by 'a gorge'. Pah. Ver. dārand, 'they hold, they maintain' as if the word is a verb.

*jaininaṃ-* gen. pl. of jaini- of women. See the word janyaoš in para 15 above, 'of the wicked women'. Pah. Ver. ījēh.

*upa-darəzāhu-* loc. pl. of upa-darəza- sb. m. in fetters; derived from upa- Skt. उप- pref. meaning (1) towards, to; (2) by, near; (3) about, at; (4) by, at, in and darəza- fetters, bondage from √darəz- to fasten, to hold. cf. Skt. दहति. Pah. Ver. is incomplete and translates merely upa by 'pat' and leaves



out darəzāhu. It may be noted that Barth. (Air. Wb. 690) reads yaē-cit instead of yaṭ-cit azahu dərətāṇhō jaininām upa-darəzāhu, which Wolff translates thus: 'and also those, whose keeping in captivity, are in the fetters of women'.

*arəzataēna-* inst. sg. of arəzataēna- adj. from arəzata- Skt. रजत- 'silver' + ina- suff.; √arəz- to be white. cf. Armenian arcat, 'made of silver'. Pah. asīmēn, 'silvern'. See zairina- Skt. हरिण- golden, made of gold. inst. sg. used in the sense of the abl. sg.

*tašta-* inst. sg. of tašta- sb. nt. the cup used for ceremonial purpose, a chalice, from √taš- Skt. तश्, Pah. tāšitan, to cut off, to fashion, to form. Pah. tašt, a mere transcription of Av. word tašta-; inst. sg. used here in the sense of the abl. sg. as can be seen from the preposition haca- from.

*zaranaēnam-* acc. sg. of zaranaēna- adj. golden, adorned with gold, made up of zarana- Skt. हरिण- gold+suff. ina- cf. Skt. हरिणिन्- adj. Pah. zarrēn-.

*aoi-* prep. (with acc.) upon, to, unto, in, on; sometimes avi- Skt. अमि.

*taxš-* pr. 1 sg. Ātm. of √taxš- 'laufen lassen' i. e. to run, to extend, to stretch, to flow, to pour. The use of taxš- in this sense is probably due to the suff. -š added to the root tac- to run almost like a विकरण (Barth. Air. Wb. 626-627); I pour. Pah. Ver. apar tačēnōm, i. e. 'I pour on'. Pah. Mss. give the reading tačēnd incorrectly.

*mā-* (1) prohibitive particle, not; Skt. मा; joined usually with inj.; sometimes also joined with opt., subjv. or impv. (2) encl. strengthening particle, Skt. एम.

*nīre-* pr. 1 sg. Ātm. of √ar- to move with nī- pref. to come down, to sink; I come down, I sink. Pah. Ver. aβganom, i. e. 'I throw'. Barth. (Air. Wb. 1085) takes the word nīre as inf. and translates 'in order to sink down, to fall down drop by drop'. cf. Skt. आर्त- रन्त-; इयति, ईते, ऋच्छति. pr. ar-, ərə-, iyar-, īr-; caus. āraya-; ppp. arəta.

with pref. aoi and us	'to rise (of stars)';
with pref. avi and vī	'to rise (of stars)';
with pref. ā	'to come hither';
with pref. nī	'to come down, to sink';
with pref. vī (caus.)	'to drive away'.

cf. Tir. Yt. - Yt. VIII. 38 - nīrāt, impft. 3 sg. Par. All the Mss. give nīrāt instead of nīrāt (ni + īrāt). See Reichelt, Awestisch Elementarbuch § 34.1

*zəmi paiti-* loc. sg. of zəmi- earth, ground; on the earth, on the ground. Skt. जम्- जम्. See Jack. Av. Gram. § 318 for the declension of the word zəmi (p. 93). Greek khamēi, Lat. Humi, Russian Zemlyā, Pers. Zamin are cognate.



*iθa*- adv. thus, so, here; Pah. Ver. *ēθōn*, meaning 'thus, in this way'. The correct word should be *yaθa*, Skt. *यथा*, meaning 'as, just as, since, because'. See Mihr Yašt (Yt. X) 105, where the poet has wrongly employed *iθa* instead of *uiti*, meaning 'thus, so'. See Gershevitch, Avestan Hymn to Mithra, Cambridge, 1959. p. 254.

*raēvantō*- gen. sg. of *raēvant*-adj. Skt. *रेवन्*- wealthy, rich, opulent, brilliant, splendid, precious; made up of *raē*- lustre, brilliance + *vant*- poss. suff. See the word *raēvastōmahe-cit* in para 13 above. Pah. Ver. *rāyōmand*.

*arājahe*- gen. sg. of *arāja*- *arajah*- sb. nt. meaning, value, price, cost. Here the word is declined according to a-base; hence *arājahe*. If the noun *arajah*- is taken, then due to haplology *h* of *arajah*- is dropped. Pah. Ver. *arz*, meaning 'worth, value' ideogram, KSPĀ; derived from  $\sqrt{\text{araj-}}$  to be worth, to deserve. Pah. inf. *aržitan*, NPer. *aržidan*. cf. *arajaiti*- Skt. *अर्हति* in HNk. I.5.

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**Text**

*Imāsr-tē haoma gāθā, imā hēnti staomāyō; imā hēnti cicašānā, ime hēnti aršuxda vācō, dāsmainiš, vārəθraīniš, paiti-bižiš bažšazyā.*

**Translation**

These are (thy) *Gāθas*- Psalms, Divine Songs, Oh Haoma! These are (thy) laudations or praises; these are thy teachings; these are the rightly-spoken words, leading to physical vigour, victorious, bringing opposition to enemies and healing.

**Notes**

*imāsr*- nom. pl. f. of *imā*, dem. pron. these. Skt. *इमाः*; *sa*- euphonic; also *imā*. See sec. 19 below. Pah. Ver. *ōyšan*.

*gāθā*- nom. pl. of *gāθā*- f. *Gāθā*, Psalms, Songs. from  $\sqrt{\text{gā-}}$  to sing. Pah. *gāsān*. Skt. *गाथा*.

*hēnti*- pr. 3 pl. Par. of  $\sqrt{\text{ah-}}$  to be; they are. Skt. *सन्ति*. For the conjugation of  $\sqrt{\text{ah-}}$  to be, to exist; cl. 2, see Jack. Av. Gram. § 530-539. p. 154-156.

*staomāyō*- nom. pl. of *staomi*- sb. f. laudations, hymns, songs of praise. 'Lobgesang' from  $\sqrt{\text{stu-}}$  Skt. *स्तु*- to praise. Pah. Ver. *stāyišn*.

*cicašānā*- nom. pl. of *cicašāna*- sb. nt. teachings, doctrines from  $\sqrt{\text{caš-}}$  to teach; *caš*- reduplicated into *cicaš* + *āna*- pr. part. *Ātm.* term. Pah. Ver. *čēkāmīčē čāšīšnīh*, 'teaching of whatever sort, which is further explained by



the gloss *nīrang-* 'incantation, a short formula used as a prayer'. Skt. Ver. *ṛsvādanāḥ*.

*ime-* dem. pron. nom. pl. m. these; Skt. इमे.

*aršuxda-* nom. pl. of *aršuxda-* adj. rightly-spoken, truly-spoken; derived from *arš*, *arəš*, adv. rightly, truly and *uxda-* ppp. of  $\sqrt{\text{vac}}$ -to speak; spoken. Sometimes the word is found written *arəz-uxda* in Av. Pah. Ver. *rāst gōβišn*.

*vācō-* nom. pl. of *vāc-*; words, utterances.

*dāsmainiṣ-* nom. pl. of *dāsmaini-* m. 'comfort-giving' (Kanga Av. Dict. p. 262); 'bringing health' (Barth. Air. Wb. 739); 'leading to physical vigour' (Gershevitch, Avestan Hymn to Mithra p. 198-199). Kanga (Av. Dict. p. 251) derives the word from  $\sqrt{\text{das}}$ -Skt. दश्- to enjoy comfort, to become healthy and takes it as nom. sg. Barth. (Air. Wb. 739) takes the word as nom. pl. m. of *dāsma-ni-*, deriving the word from *dāsma-* health, vigour and  $\sqrt{\text{ni-}}$  to lead and compares it with Skt. *senā-nīh* and refers to the word *dasvar-*. See Y. IX. 17 *dasvarə*. Pah. Ver. is *druvistih*, 'soundness, health'. Gershevitch remarks: "What to my mind confirms the correctness of the reading *da-θa-sa* is that it makes perfect sense. The wording of (a), 'as long as you are *da-θa-sa*', is given a possessive turn in (b): 'as long as to you is strength'. Hence *da-θa-sa* must mean 'strong', or 'vigorous', and *daθ-* is evidently the OPers. form of the Av. base *das-*. The latter is known from two abstract derivatives *das-var*, and *\*dās-man* (attested in *dāsmanī-* from *\*dāsmā(n)-ni* 'leading to *\*dāsman-*'. See Benv. Origines de la formation des noms en Indo-enropéen, 22. Bth. translated both words by 'health' in view of the Pah. Tr. *druvistih*. Thanks to the equivalence of OPers. *da-θa-sa* and *taumā* we can now say more accurately that the meaning of *dasvar-* and *\*dāsman-* is 'physical vigour'. In OPer. the base *daθ-* 'to be vigorous' was apparently still used as a verb. Skt. Ver. translates 'saundaryam' meaning 'beauty'. Pah. Ver. *druvistih* 'soundness'. cf. Av. *dasvarə*. The word is hapax legomenon.

*vārəθraīniṣ-* adj. nom. pl. of *vārəθraīni-* nt. victorious; the form is made up of *vārəθraīna*+i (tad affix). The *vṛddhi* is rather remarkable because in Av. the *vṛddhi* with tad affixes is rarer than in Skt. Vide Jack. Av. Gram. § 825d and Whitney Skt. Gram. § 1204. In fact only about half a dozen instances are quotable, the most common being *āhuiri-* belonging to the Ahura religion; *Māzdayasni-* belonging to the worship of *Mazdā*; *hāvani-* pertaining to *Hāvan Gāh* and *ārštya-* relating to spear. Y. X. 18, 19; LVII. 22, 21; Yt. XVIII (Āštāt Yašt). 8. Pah. Ver. *pērōzgarīh* = victory; Skt. Ver. *vijayat-vāpca*.



*paiti-biṣiṣ-* nom. pl. of *paiti-biṣi-* adj. bringing opposition to enemies; originally *paiti-tbiṣi-*; made up of *paiti-* Skt. प्रति against + *tbiṣi-* opposition, malice, from *tbiṣ-* to torment. Skt. प्रतिदिषः. cf. FrW. IX.1; *maṣrō-spəntō vərəθraŋniṣ* *paiti-biṣiṣ* *baēṣazyō*. The word is also acc. pl. (Barth. Air. Wb. 832). See *paiti-biṣinaṃ* in Vr. IX. 1. Pah. *yut-bēṣ*, 'opposed to harm or enmity'.

*baēṣazyā-* nom. pl. of *baēṣazyā-* adj. curing, healing, health-giving; Skt. भेषज्य.

- 19 -

Text

*Imāsa tūm-cit māvōya; fraṣa frayan̄tu tē maḍō, raoxṣna frayan̄tu tē maḍō, rəñjyō vazaiti maḍō. Vərəθraŋniṣ haṇtam āstaoite haḍra ana gāwya vaca.*

Translation

These indeed are for me. May they proceed further inspired with thee! May they proceed brightly inspired with thee! May they drive quickly inspired with thee!

Being victorious he praises (Haoma) along with this hymn worthy-to-be sung.

Notes

*tūm-cit-* adv. emphatic particle; Skt. *tū-tū* meaning 'assuredly, certainly. now, indeed'. Pah. Ver. *tō-č*, 'even thou'. Skt. त्वंचित्.

*māvōya-* First per. pron. dat. sg. for me. Pah. Ver. *ō* man. Skt. ममाम्, sometimes मे (encl.); GAv. *maibyā*, *mōi*.

*Note-* The first and the second personal pronouns show many peculiarities and individualities of inflection. Some cases also use two forms, a fuller and a briefer form according to the position of the pronoun in the sentence, whether accented, unaccented, or enclitic. See Jack. Av. Gram. § 386-389 for inflection of the first personal pronouns.

*fraṣa-* pref. adv. forth, forward, further, onward, in front. Pah. *frāč*. cf. Vedic वृक्ष- strong and OPers. *fraṣa-* adj. meaning 'excellent, energetic, invigorating'. For full details, see Bailey, Transactions of the Philological Society, 1953, 29 ff. and BSOS VI p. 595-597.



*frayañtu-* impv. 3 pl. Par. of  $\sqrt{i-}$  to go with *fra-* pref.; may they proceed, let them proceed. Pah. Ver. *franāmim* 'I let go forth, I direct'.

*tē-* Second per. pron. gen. sg. thy; also *tava-*. Skt. तवन्ते-; GAv. *tavā-tōi*.

*maðō-* nom. sg. of *mada-* *maða-* sb. m. fervour, ecstasy caused by Haoma drink from  $\sqrt{mad-}$  to get intoxicated or drunk. Skt. मद- NPer. mal. Pah. *maðišn*. See. Y. IX.17; XI.10; X 8 and Aši Yt. (Yt. XVII). 5 and Gāθā Hā 48.10 where variant *magahyā* is also found. Correct reading is *madahyā* adopted by Mills, Barth. and Kanga. cf. Sogd. *mōw*, *mwō*; Khot. *mau*. Central Asian Prakṛt *masu-* 'wine'. In RV. the word *madhu* is very frequently linked with Soma and often by itself denotes or implies Soma.

*rəñjyō-* adv. lightly, easily, swiftly; originally acc. sg. nt. of *rəñjyah-* compar. degree of *rañu-* 'light, swift, nimble'; from  $\sqrt{rañj-}$  to be agile or active; to make light. cf. para 10 above : *rəñjaiti haomahe maðō*. cf. *rañjaṭ-aspa-* adj. having swift horses, an epithet of Ušāh- Ušāñh-, the dawn, Ušāhin Gāh. 5; *rañjaṭ-* pr. part. act. of  $\sqrt{rañj-}$ ; cf. Skt. रघायस्- लघायस्- adj. (compar. of रघु-, लघु-). cf. Ossetic *rænæg* with Av. *rañu-* and Khot. *rraysga* < \**rajuka*; Waxi *rāñk* and Sogd. *ryncwk*. Pah. Ver. *sapūk-* *sabūk*, 'light, easy'. Skt. Ver. *laghvī*, 'easy'.

*vazaiti-* better *vazainti-* pr. 3 pl. Par. of  $\sqrt{vaz-}$  to drive; they drive. Text wrongly gives *vazaiti*. Pah. Ver. *vazēnēnd*. Skt. वहन्ते.

*raoxšna-* nom. pl. of *raoxšna-* adj. shining, brilliant; from  $\sqrt{ruc-}$  to kindle, to shine, to be bright; used adverbially. Pah. Ver. *rōšn*.

*həntəm-* acc. sg. of *hañt-*, pr. part. Par. of  $\sqrt{ah-}$  to be, to exist; being, existing. Skt. सत्तम्. Kanga (Av. Dict. p. 573) translates this word 'active, agile, swift, alive' and refers to the phrase *ātərəm həntəm* occurring in Y. 62.8 and *Ātaš Nyāišn* 14.

*ā-staoite-* pr. 3 sg. Ātm. of  $\sqrt{stu-}$  to praise with *ā-* pref.; he praises. Pah. inf. *stāyītan*, 'to praise'.

*haθra-* adv. Skt. सत्र. (1) at once, immediately; (2) together, jointly, simultaneously; (3) at the same time; (4) in the same place.

*ana-* dem. pron. inst. sg. with this.

*gāθwya-* inst. sg. of *gāθwya-* adj. Gāθic, worthy to be sung; from  $\sqrt{gā-}$  to sing. Pah. Ver. *gāsānik*, 'pertaining to the Gāθas, Gāθic'.

*vaca-* inst. sg. of *vac-* m. f. word, speech, voice. Skt. वाच्- f.



- 20 -

**Text**

*Gave nēmō, gave nēmō, gave uxḁm, gave vərəθrəm, gave xarəθm, gave vastrəm, gave vərəzyātəm tam nē xarəθāi fšuyō.*

**Translation**

Homage unto the cattle ! Obeisance unto the cattle ! Word unto the cattle ! Protection unto the cattle ! Food unto the cattle ! Fodder unto the cattle ! Let one work for the cattle and fatten her for our food.

**(Notes**

*gave-* dat. sg. of *gao-* sb. m. f. Skt. गो- (1) a cow, an ox, a bull; (2) the word is used for animal creation, every kind of cattle; (3) the Mother-Earth; (4) milk, Gāthīc Av. form *gavōi-*; Skt. गवे. For the declension of this word *gao-*, see Kanga Av. Gram. § 126, p. 90-91. Pah. Ver. ॐ gōspandān, 'unto the cattle'.

*nēmō-* nom. sg. of *nəmah-* *nəmaḡh-* sb. nt. Skt. नमस्- homage, salutation, reverence, respect, prayer; from √*nam-* to bow + *ah-* *aḡh-*, noun suff. Pah. *nimāz*, *niḡāyišn*.

*uxḁm-* nom. sg. of *uxḁa-* sb. nt. word, prayer; from √*vac-* to speak + *ta-* = *uxta-* *uxḁa-* ppp. lit. spoken, uttered. Skt. उक्ते- sb. nt. Pah. *gōβišn*, *gōwišn*.

*vərəθrəm-* nom. sg. of *vərəθra-* sb. nt. Skt. वृत्र- attack, victory, resistance, opposition. prof. Benveniste assumed that *vərəθra-* meant 'defence, resistance, hostility; from √*vərə-* Skt. वृ- 'to cover, to protect'. Here the word means 'protection' as proposed by Benveniste. Pah. Ver. *pēročkarīh*, 'victory', cf. the Av. word *vərəθraīna-* Skt. वृत्रहन्- 'smashing the attack, victory, triumph'. Its derivatives *vərəθravan-* adj. 'victorious' and *vərəθravant-* adj. 'victorious'; *vərəθravastara-* compar. adj. and *vərəθravastama-* superl. adj. of *vərəθravant*. For further details on the word *vərəθra-* see Gershevitch, The Avestan Hymn to Mithra. pp. 158-162.

*xarəθm-* nom. sg. of *xarəθa-* sb. nt. food; from √*xar-* to eat, to partake of food, to drink. Pah. *xarišn*. See *xarəθāi-* below in this para. Skt. term would be अन्नम्- pr. *xara-*, *xāra-* (in caus. sense); pass. *xairya-*; caus. *xāraya-*; *xarəṇti-* sb. f. 'food'; inf. *xarətē*, 'in order to drink or eat.'

*vastrəm-* nom. sg. of *vastra-* sb. nt. Skt. वस्त्र- cloth, clothes, garment, dress; cover; from √*vah-* to put on, to wear, to invest + *tra-* noun suff. Is it the faulty or mistaken reading of *vāstrəm*, 'pasture, fodder'? But the Pah. Ver. 'vastrag' supports the textual reading *vastrəm*.



*varəzyātām*-Barth. ( Air. Wb. 1427 ) takes it as acc. sg. f. of *varəzyātā-* and translates ' husbandry '. He, however, suggests that the word may be read *varəzyā* [ *tām* ] leaving out the ending *tām*, as the word *tām* follows immediately after this word and construes *varəzyā* acc. pl. nt. from  $\sqrt{\text{varəz-}}$  to work, to do and translates ' work, working '.

Dr. Maria Wilkin Smith ( Studies in the Syntax of the Gāthās of Zarathuštira, etc. 1929 p. 125 ) remarks : ' I follow Air. Wb. 1427 s. v. n. 2<sup>nd</sup> regarding *tām* as an old dittography, but I take *varəzyā* as instrumental of cause, not as acc. pl. '. She translates the whole sentence which is taken from Gāthā Spānta Mainyu- Y. 48.5 thus : ' because of his activity for the herd, fatten her for our food '.

Prof. Taraporewala ( The Divine Songs of Zarathuštira, pp. 670-671 ) disagrees with the suggestion of Barth. and points out that there is a well-known and oft quoted passage in Vr. Kartak XV. 1, where *varəzyātām* occurs and where it is construed as impv. 3 sg. Ātm. of  $\sqrt{\text{varəz-}}$ . He translates ' *gavōi varəzyātām* ' ' for Mother-Earth should one toil '.

Prof. Helmut Humbach of the University of Mainz, West Germany ( Die Gāthās Des Zarathustra, Band II. Kommentar, 1959, p. 77 ) disagrees with Prof. Barth. and agreeing with Prof. Taraporewala retains the text as it stands and refers to *varəzyātāmca iḍa vohu vāstrya* occurring in Vr. 15.1, where *varəzyātām* is impv. 3 sg. Ātm. of  $\sqrt{\text{varəz-}}$  to work.

K. E. Kanga ( Av. Dict. p. 471 s. v.  $\sqrt{\text{varəz-}}$  ) takes *varəzyātām* as impv. 3 sg. Ātm. of  $\sqrt{\text{varəz-}}$  and translates the sentence in Vr. 15.1 by ' let the good deeds of husbandry be done here '. But he does not give reference of Y. X.20 at all. In his Gāthā Bā Māñi ( sixth edn. p. 170 ) he translates *gavōi varəzyātām* by ' a man should work hard for the cattle ' without giving any grammatical explanation.

Prof. Insler ( The Gāthās of Zarathustra 1975 p. 287 ) translates the sentence ' *yaozdā mašyā aipi-zaθəm vahištā gavōi varəzyātām* ' etc. thus : ' Men, let the best vitalization for the cow be brought to realization on earth, in order to breed her for our food ', without discussing the word *varəzyātām* in the question.

Pah. Ver. here translates Av. *varəzyātām* by ' *varzītārīh* ', meaning ' husbandry, agriculture, activity, labour ', in the abstract noun. But in Y. 48.5 the word is translated ' *varzītār* ', tiller, agriculturist, worker, with the comment ' *vāstryōš* ', meaning ' agriculturer, peasant, farmer '. In my opinion, there is no need to change the text, as it makes a good sense and I translate ' *gavōi varəzyātām* ' let ( someone ) work for the cattle '. Moreover, this whole para 20 of Y. X. occurs also in Behrām Yt. ( Yt. XIV ) para 61, where the Pah. Ver.



translates 'vəryātam' by 'varzītārīh' as in this text. See my *Pahlavi Version of Yašts.* 1941. pp. 103-104.

*taṃ*— Third per. pron. acc. sg. f. her.

*ṣarəθāi*—dat. sg. of *ṣarəθa*- sb. nt, food, from √*ṣar*- to eat, to drink, to partake of. Pah. Ver. *ṣarišn*.

*nō*— First per. pron. dat. pl. (encl.); for us. In later Av. this encl. pron. is found as *nō*, but in the *Gāthās* it is always *nō*. Pah. Ver. *emāk rādh*= for us.

*fšuyō*— Barth. ( Air. Wb. 1028 ) takes it from √*fšū*- to fatten without indicating the grammatical formation of the word and translates 'do thou fatten' on the basis of the Pah. Ver. 'fšōnēnēt' as impv. 2 sg.; Prof. Taraporewala ( *Divine Songs of Zoroāstra* p. 671 ) takes the word as nom. sg. pr. part. Par. of √*fšū*- and translates 'fattening'. The correct form should be 'fšuyas'. 'In the declension of the pr. part. in -ant the nom. sg. often ends in -ō, though the grammars give the ending as -as' ( see Jack. Av. Gram. § 295 ). 'The final *ō* here must probably be due to the word being at the end of the sentence'. Prof. Humbach takes the word as an inf. and compares it with *vəryō* in Y. 30.5; Kanga ( Av. Dict. pp. 358-59 ) does not indicate the grammatical formation of the word and translates 'increasing, increaser' and adds a note : 'If the word *fšuyō* be read *fšuya*- then it would be impv. 2 sg. Par.'. Kanga suggests the reading 'fšuya' for 'fšuyō' occurring in the text. Prof. Insler takes the word as inf. and translates 'taṃ nō ṣarəθāi fšuyō' by 'in order to breed her for our sustenance'.

This last line is quoted in *Gāthā* Y. 48.5 and *Behrām Yt.* 20.61 with a change of the first word to *Gāthā* Av. *gavōi*.

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### Text

*Haoməm xāirīm bərrəzantəm yazamaide. Haoməm trāšmīm trādāt-  
gaēθəm yazamaide. Haoməm durəōšəm yazamaide. Vīšpe Haoma yazamaide.  
Zarəθuštrahe Spitāmahe ida ašəonō ašīmca travašīmca yazamaide.*

### Yeñhə Hātəm

*yəñhə hātəm āat yesnē paiti vanhō  
Mazdā Ahurō vəθəā ašāt hacā  
Yəñhəm-cā tās-cā tās-cā yazamaide.*



# Translation

We revere Haoma, golden and exalted.

We revere Haoma, invigorating and furthering the world.

We revere Haoma, keeping death afar.

We revere all Haomas.

We revere here the Holiness and Fravaši of the Holy Spitama Zaroθuštra, ( Him ) indeed of these that are, of whom in every act of worship Mazda Ahura knoweth (to be) of higher worth ( *vaṛhō* ) by reason of ( his ) righteousness; ( also ) the women of whom ( He knoweth ) likewise ( all such ) both these men and these women do we revere.

# Notes

*zāirīm*— acc. sg. of *zairi*-adj. Skt. *हरि*- golden, yellow. See para 12 above : *zairi-gaonō*, Sogd. *Zrīwn*. *Hari* is the most common of the colour epithets for Soma in RV, cf. NPer. *zard* and *zarrēn*, 'golden'. Av. *zairi*- on account of its being an *i*-stem and an epithet of Haoma, is sure to be the exact counterpart of Ved. *hari*, which is an *i*-stem and an epithet of Soma. cf. the word *zaranya*-, Skt. *हिरण्य*- gold. *Hari*- is not only a colour-word : the intensity of the colour is also expressed by it. It is dazzling, brilliant, lustrous, resplendent, flaming. Occasionally in later times *hari*- came to include green among its meanings, but this usage seems not to be R̥gvedic, except possibly in the late hymns, that we exclude from consideration. In Khot. the deriv. of the same word, *ysarūna*- renders Skt. *harita*- ( usually green, of grass, or greenish yellow ) and green ( of beans ), and 'golden' is well-attested, *ysaragūna* translating *suvarṇa-varṇa*. cf. Parth. *zrgwug* used as an adj. for Juniper tree and Manichaean MPer. *hwzrgwn*. In later Skt. the meaning 'yellow' predominates. cf. Skt. Ver. *lohita*, *pāṭala*. In fine the term *hari*- belongs to a group of words, which in the present language covered that part of the spectrum, which runs from yellow into the green.

*barəzañtəm*— acc. sg. of *barəzañt*-adj. Skt. *बृहत्*-, lofty, exalted, high, of high growth, from  $\sqrt{\text{barəz}}$  Skt. *बृह्*- to grow. Pah. *būland*, NPer. *būland*; f. *barəzaiti*-.

*yazamaide*— pr. 1. pl.  $\hat{A}$ tm. of  $\sqrt{\text{yaz}}$ - to worship; we worship. Skt. *यजामहे*.

*frāšmīm*— acc. sg. of *frāšmi*- adj. invigorating. For recent views on *frāšmi*- see Prof. Henning, Sogdica p.24, who suggests 'messenger' and Prof. H. W. Bailey in the Transactions of the Philological Society, London, 1953.32,



where the translation 'invigorating' is maintained and upheld. I agree with Bailey's meaning.

The Dēnkart sentence quoted by Prof. Bailey 'kaḏ-aš fratōm frāšm vistarīhēt', 'when its (i. e. Sun's) frāšm first is spread out' settles the approximate meaning which the most probably related frāšmi has in the phrase for 'Sunset' hu-frāšmō-dāiti- the setting of the Sun's frāšma- (rays or glow) ...

Prof. Benveniste's connection of frāšma with 'dyšm 'moon' in the Pah. Psalter, < \*adi-šma (Journal Asiatique, 1936.220 sq.) is rather attractive; whether Parth. n'smy 'obscurity' and Sogd. n'smy 'west' (Henning) also belongs here, as Benveniste suggested are uncertain.

As an alternative to base \*fraš- (IE \*preks-) to invigorate proposed by Bailey, which he also finds in Av. and OPer. fraša-. One may therefore think of IE. \*kes- (Skt. क्षयति- to burn) and interpret frāšma as frā-š-ma with š- < \*ks-. At all events the meaning 'glow' can be assigned to frāšma- simply on Av. and Pah. contextual evidence, independently of etymological considerations.

frāšmi- is then easily understood as a deriv. of frāšma meaning 'possessed of glow, glowing'. The Haoma (Vedic Soma) plant is described as zairi-gaona- in Av. hari- in Vedic 'gold-coloured', yellowish; if, as is likely, the plant is the rhubarb, its tawny or golden stalks might have seemed to worshippers of Haoma to be 'glowing' in the Sun.

Prof. Barth. and Lommel left the word frāšmi- untranslated. Geldner translates 'genieß-bar', i. e. eatable or drinkable from the stem as-. Prof. Darm. ingeniously translates 'invigorant'. But in Handbuch der Airanischen Dialekt Barth. translates the word 'refreshing', while Kanga translates 'prosperity-giving' and derives the word from fraš-forward (√anc- to move with frā- pref.). Pah. Ver. is a mere transcription of Av. viz. frāšm. cf. Transactions of the Philological Society, 1956, 103 sq. and Zoroastrian Problems in the IX century Books, Introduction, Second Edition, 1971, where Prof. Sir Harold Bailey further discusses his interpretation of frāšm- as 'energy'. There is no Skt. equivalent of this word. Zaehner translates 'glowing'.

frādaṭ-gaēθam- acc. sg. of frādaṭ-gaēθa- adj. bringing prosperity to the world; from frādaṭ- pr. part. Par. of √frād- to increase, to prosper and gaēθa- world, settlement [√frād- from fra- ard (by dissimilation)]. See Thieme, Turner Jubilee Vol. I. 1958. p. 157. Pah. Ver. 'frāc dātār i gēhan', 'furtherer of the world'. Prof. Zaehner translates 'which makes physical life to prosper'.

dūraoṣm- acc. sg. of dūraoša- m. warding off death or keeping death afar. For the various meanings of the word see note on dūraoṣō in Y. IX. 2.



The word occurs in Y. XI. 3 ( *dūraoṣṭ* ); Y. IX. 19 and XI. 10 ( *dūraoṣa-* voc. sg. ). In the *Gāthā* Y. 32.14 the word *dūraoṣam* occurs only once. Skt. *duroṣas-* is found used in the *Ṛgveda* three times viz. IV.21.6; VIII. 1.13 and IX. 10.13. and these passages also refer to Soma and early ritual. See Prof. Taraporewala, *The Divine Songs of Zarathuṣtra* pp. 297-299. These *Ṛgvedic* passages are also difficult to be translated. See Barth. *Air. Wb.* 751-752. Prof. Gershevitch remarks on the epithet *dūraoṣa* thus : The gladdening effect on the mind, it seems, was sufficiently intense to drown pain. This may be inferred from Haoma's epithet *dūraoṣa*, which in the form *duroṣa* pertains also to the *Ṛgvedic* Soma. It therefore already pertained to the pre-historic Sauma. In respect of both *dur* and *aoṣa* several interpretations are on record, but of those the most promising combination has not yet been suggested. It is that *dur*, as a noun meaning 'pain' like Baluchi *dōr*, is the object of a verbal *aoṣa* meaning 'to destroy, kill'; *dūraoṣa* will then mean 'pain-killer', and the original Sauma will have been praised as an analgesic'. See also Bailey, *BSOAS* XX. 1957. p. 55 sq. As Prof. Brough rightly remarked that the Vedic poets believed Soma to have acted as a powerful stimulant of warlike deeds, chiefly of the exploits of mythical Indra.

*vīspa-* acc. pl. of *vīspa-* adj. Skt. विश्व- all, every, whole, entire, universal.

*aṣīmca-* (1) acc. sg. of *aṣya-* adj. holy, pious, righteous; (2) acc. sg. of *aṣi-* sb. f. truth, sanctity; *ca-* meaning and.

*fravaṣīmca-* acc. sg. of *fravaṣi-* sb. f. 'fravaṣi' generally rendered by Avestan scholars as 'Guardian Spirit'; name of the immortal constituent in the human being, which existed before his birth and survives him. The *Fravartēn* Yt. ( Yt. XIII ), the longest of all, is dedicated to the praise of the *Fravaṣi*, who originally represented the departed souls of ancestors and are to be compared with the *पितरः* of the Brahmins and the *Manes* of the Romans. Here there is no corresponding Skt. equivalent of *Fravaṣi*.

*yeŋhe-* ( GAv. *yehyā-* ) gen. sg. of rel. pron. *ya-* m. of whom. This is the obj. of the pred. *vaēθā*, hence the gen. what Reichelt (*Aw. Elem.* §503) calls the 'objective genitive'. See Whitney *Skt. Gram.* §297. Pah. *kē* = who.

*hātām-* gen. pl. of *hañt-* pr. part. Par. of *√ah-* Skt. अस्- to be, to exist; of the existing ones, of the living ones; Skt. स्तम्-. Note the gen. is employed here in the sense of loc. and means 'amongst the existing ones'. Pah. Ver. *hač* *hastān*.

*āat-* adv. then, thereupon. GAv. *āt*. This can be taken as emphatic particle, somewhat similar to the Skt *ād-*, meaning verily, indeed. *Āat* is



originally abl. sg. of dem. pron. a- (Macdonald, Vedic Gram. p. 216 and Barth. Air. Wb. 307 note). Pah. Ver. ētōn, 'thus, in this way'.

*yesnē*—loc. sg. of *yasna*—Skt. यज्ञ, from √yaz to worship; in the acts of worship, in the worship. Pah. pat yazišn.

*paiti*—prep. governing noun *yesne*; Skt. प्रति-. In Av. the word *paiti* with loc. means 'against' in an inimical sense and a number of instances may be quoted of that; e.g. *kaṃərəde paiti daēvanam*—against the skull of the demons. But in Skt. the loc. is the case least used with a prep. and the loc. is never used with प्रति-. There is, however, in Skt. the use of प्रति in the sense of 'every', e.g. प्रति यज्ञ = in every sacrifice; प्रति- is used 'to express in or on, every, severally', vide Jack. Ay. Gram. § 802 and Whitney Skt. Gram. § 1177, cf. the phrase *paiti asne paiti xšafne* in Ohrmazd Yt.9, meaning 'every day and every night'—the use of *paiti* with the loc. Note the final *i*, the lengthening being Gādic. Pah. Ver. apar = on, upon.

*vanhō*—compar. of *vanhu-* vohu-adj. Skt. वहु-; better. Barth. construes as acc. sg. nt. Skt. वस्यः (वस्यः). The reduction from *vanhiyō* to *vanhyō* and further to *vanhō* with complete elision of the *y* may be marked; see Jack. Av. Gram. §§ 132-134. The form *vahyō* is also found in the Av. Pah. vēh.

*vaēdā*—pft. 3 sg. Par. of √vid- to know. Skt. वेद; knew, has known. Pah. Ver. ākās = aware, cognisant of.

*ašā*—abl. sg. of *aša-* sb. nt. Skt. अश- truth, righteousness; on account of righteousness; Pah. hač-ahrādh.

*hač*—prep. from, on account of; Skt. सच; used with inst. or abl.; from √hac- Skt. सच्- to follow, to accompany, to associate; OPer. Inscr. hačā; Pah. hač- ideogram MN; NPer. az; Pāz. ēz.

*yāyhamcā*—gen. pl. of the rel. pron. yā- f. Skt. यासाम् and cā, encl. particle; and, also, even.

*tascā*—acc. pl. m. of the third per. pron. ta-; them (the men). Pah. Ver. narān, i. e. men, males.

*tāscā*—acc. pl. f. of the third per. pron. ta-; them (the women). Pah. Ver. ī mādagān- ideogram NKBān, females.

Both these words *tascā* and *tāscā* are interpreted by the Pah. Ver. as *Amharspandān*—Holy Immortals.

Yeṇhe Hātām is one of the four holiest prayers of the Av. The other three are Ašəm Vohū, Yaθā Ahū Vairyō (Ahuna Vairya) and Ā Airyōmā.



išyō ( Yasna Hā 54 ). All these four Sacred Prayers have been variously translated by various scholars. The sacred verse *Yenhe Hātām* is regarded by Prof. Geldner as a later imitation of Y. Hā 51.22. Prof. Geldner observes that it is an imitation of the last stanza of the Fourth Gāthā Vohu Xšaθra. 22 and that it seems to have been derived from it by simply paring down the 14 syllable line to the more familiar metre, which makes the post-Gāthic date fairly certain. Ervad K. E. Kanga, however, maintains that this sacred prayer is exceedingly ancient and says it was composed by Zaratustra himself. Prof. James Moulton ( *Early Religious Poetry of Persia*, Cambridge, 1911 p. 115 ) remarks : ' It is not in the Gāthic dialect but in Later Avestan, though it is of course possible that it has been transferred by adaptation '. This *Yenhe Hātām* regularly concludes the litanies of the Yasna, in which long series of gods are enumerated and praised; and it is also often repeated in reciting the Yašt, the hymns dedicated to individual respective yazatas. The *Yenhe Hātām*, representing as it does an adaptation of a Gāthic verse, belongs, it seems, to a stage, when Zaratustra's disciples were making liturgical developments. Prof. Gershevitch took the *Yenhe Hātām* itself to be the utterance of Zaratustra, basing this on the explicit statement at the beginning of the Homily on the *Yenhe Hātām* Prayer ( Y. Hā 21. 1-2 )— *yesnīm vacō ašaonō Zaratustrahe*. Since it is closely modelled on Y. 51.22. Y. Hā 21 is an Avestan commentary upon this sacred verse *Yenhe Hātām* and Y. Hā 61 deals with the praises of this prayer.

The variety of translations may be judged by the following selection made from among the various versions by various scholars :—

(1) Whomsoever ( male or female ) among the living beings, Mazda Ahura knoweth as one to whom through Āša the better portion doth fall, all such beings ( male and female ) do we revere ( Barth, ).

(2) Among living beings whoever is better in acts of worship, of such Ahura Mazda ( Himself ) is aware on account of his holiness- all such both men and women do we revere ( K. E. Kanga ).

(3) The man among all that are, the women too, to whom for his prayer ( yasna ) the Wise Lord knows the better portion that fall, in accordance with Right, those men and women do we reverence ( James H. Moulton ).

(4) Those Beings male and female, whom Lord Mazda knows the best for worship according to truth, we worship them all ( Prof. M. Boyce ).

(5) We worship the male and female Entities in the worship of whom Ahura Mazda knows ( there is [ or : consists ] what is ) best ( lit. better ) according to Truth ( Prof. Ilya Gershevitch ).



(6) In the worship towards whose beings the Wise Lord knows then because of Truth the better, and in the worship towards which (female beings), these (male) and these (female beings) we worship. (Prof. H. P. Schmidt).

(7) (Him) indeed of those that are, of whom in every act of worship Mazdā Ahura knoweth (to be) of higher worth (vaḡhō) by reason of (his) Righteousness, (also) the women of whom (He knoweth) likewise- (all such) both these men and these women do we revere (M. F. Kanga).

(8) All those beings<sup>1</sup> of whom Ahura Mazda knows the goodnees<sup>2</sup> for a sacrifice (performed) in holiness, all those beings males and females<sup>3</sup> do we worship (Prof. James Darmesteter).

1 - the Amesha Spentas (Pah. Comm.).

2 - the benefits which they dispose, and which they impart as rewards to the righteous.

3 - The first three Amesha Spentas (whose names are masc.) and the last three (whose names are feminine).



# Text

*θrāyō haiθīm ašavanō āfri-vacaṇhō zavainti gāušca aspasca Haomasca;  
Gāuš zaotārēm zavaiti: 'uta buyā afrazaintiṣ ula dōuš-sravā hacimnō,  
yō mām xāstam nōiḥ baxšahe, āaḥ mām tūm išaonayehē nāiryā vā puθi ahē zā  
haoyā vā maršuyā'.*

## Translation

The three righteous creatures, the ox, the horse and the Haoma openly utter imprecations : The ox (or Bull) curses the Zaotar ( i. e. the officiating priest ): ' mayest thou be childless and followed by ill-fame, who dost not distribute me when cooked ; but thou makest me fatten for the belly of the wife or of the son of thy ownself '.

## Notes

*θrāyō*- nom. pl. of θri- num. Skt. त्रि, त्रयः Lat. trās. Fr. Troi. Germ Drei, meaning three; f. tišr-.

*haiθīm*- adv. Skt. सत्यम्; really, evidently, publicly, openly, truly; orig. acc. sg. of haiθya- Skt. सत्य- from √ah- to be, to exist.

The word is also used as an adj. in Av. and means honest, true, real, evident; cf. OPer. hašiya. Khot. haṭhṭha; Pah. Ver. āskārak = manifest, public, evident.

*ašavanō*- nom. pl. of ašavan- adj. m. Skt. अश्विन; holy, righteous. For the declension of the word see Jack. Av. Gram. § 313 and Kanga Av. Gram. § 141.

*āfri-vacaṇhō*- nom. pl. of āfri-vacaṇh- comp. adj. meaning speaking words of blessing; derived from ā- fri, abbreviated form of āfrīna- Pah. āfrīn, blessing, benediction from √ā- fri, to bless, to pray with benedictions + vacaṇh- Skt. वचस्- word, utterance, Pah. Ver. pat āfrīn- gōḥišnīb, i. e. ' with the utterance of blessings '. Here the word is used euphemistically for uttering curses; ' maledictions '. Skt. Ver. āśīrvacasā, i. e. with the words of wishes. Both Pah. Ver. and Skt. Ver. are used here as Euphemisms and this is quite evident from the Pah. and Skt. glosses : ' they pronounce curses. ' Skt. āśis, literally means ' request, wish, prayer ', then ' the wish expressed for somebody's welfare; wish for blessing, blessing '. It is never used in the sense of curse in Skt. Literature.



*zavaiṇti*- pr. 3 pl. Par. of  $\sqrt{\text{zu-}}$  a) to curse, to imprecate evil upon; they curse. b) There is another meaning of this root *zu-* Skt.  $\sqrt{\text{zū-}}$  to invoke, to offer prayers; cf. *zaozaoṃi-* in Y. 43.1- inten. pr. 1 sg. Par. of  $\sqrt{\text{zu-}}$  meaning 'I have invoked constantly'. Pah. Ver. *rōwēnd*, pr. 3 pl. from inf. *rūftan*, to pluck out (the hair, wool), to fleece. cf. Gr. Bd. 225.5 : *čēyōn mēš ke wurk pašm rūnēt* = like a sheep whom a wolf plucks out its wool; *vars rūnišnih* = plucking out, tearing off the hair is mentioned in *Mātikān Hāzār Dāstistān* 14.16 as one of the different kinds of bodily injuries, inflicted on men in opposition to 'pašm rūnišnih' on animals. The Pah. word *rōwēnd* is not to be taken in its literal sense of 'plucking out the hair', but in a figurative sense 'bewail, mourn', because plucking out the hair expresses extreme mourning among many primitive people even to the present day. Then the sense of the word is further developed and comes to mean 'to curse, to pour imprecations on' the head of the enemy. Skt. Ver. *ākrośayanti*, 'they bewail'. The comm. further elucidates the meaning of the words. See Junker *Fr. P.* 20.4 for Pah. *rōwēnd*.

*gāuṣca*- nom. sg. of *gao-* bull, m.; cow, f. Skt. गो-. For the declension of this word, see Kanga *Av. Gram.* § 126 pp. 90-91; *ca*, meaning 'and'.

*aspasca*- nom. sg. of *aspa-* m. horse + *ca*, encl. particle; and the horse. Skt. अश्व-; Pah. *asp*.

*haomasca*- nom. sg. of *haoma-* Haoma *yazata* + *ca*; and Haoma *Yazata*. Skt. होम-.

*zaoṭārəm*- acc. sg. of *zaoṭar-* sb. m. the officiating priest; orig. 'one who offers an oblation, he who invokes'; cf. Skt. जुहोति 'he pours out' or 'one who invokes the gods'; cf. Skt. हवते, 'he calls, he invokes'. Av. *zavaiti*, *zbayaiti* 'he invokes', two terms referring to priestly functions which were fallen together in the Aryan agent noun \**zhautar-*. The chief priest entrusted with the recitation of *Gāthās*; he conducts the religious ceremonies usually with seven subordinate priests called 'ratus'. See Dev. Av. Vol. I Intro. p. XIX-XX and XXII. This name is a relic of an Aryan Age, for it is also found in the Veda, where it appears as *Hotar* (Barth. *Air. Wb.* 1653). He is the representative of the priestly class. For the oblations, or votive offerings we have in Av. word *zaoṭra-* sb. nt. Skt. होम-.

*zavaiti*- pr. 3 sg. Par. of  $\sqrt{\text{zu-}}$  to curse; he curses. Pah. *rōpet*, *rōwēt*. See notes on the word *zavaiṇti* above.

*uta-* particle, Skt. उत, and OPer. Inscr. utā. Pah. *ut*, meaning 'and'.

*buṇdā*- opt. 2 sg. Par. of  $\sqrt{\text{bu-}}$  to be, to become; cl. 1; mayest thou be.



*a-frazaiñtiš-* nom. sg. of *a-frazaiñti-* childless; derived from *a-neg.* particle, not + *frazaiñti-* sb. f. Pah. *frazand*, 'child, progeny, offspring'; from *√ira-zan-* to beget, to be born.

*dəuš-sravā-* nom. pl. of *dəuš-sravanh-* sb. nt. ill fame, disrepute; *dəuš*, another form of *duš*, wicked, bad, ill + *sravanh-* *sravanh-*, fame, repute from *√sru-* to hear, to listen + *anh*, ah noun suff. Pah. *duš-sravih* 'disrepute'.

*hacimnō-* nom. sg. of *hacimna-*, pr. part. *Ātm* of *√hac*, cl. 1, to follow, to accompany; to associate; accompanied by, associated with, followed by. Pah. Ver. *apāk*, 'with'.

*yō-* nom. sg. of the rel. pron. m. who; Skt. *यः*; see Jack. Av. Gram. § 39.

*mam-* acc. sg. of first per. pron. me. See Jack. Av. Gram. §§ 385, 386, 387 p.110-111.

*ṣāstam-* acc. sg. of *ṣāsta-* adj. ppp. of *√ṣād-* to taste; cooked, made savoury; cf. Skt. *स्वात्त-* adj. 'seasoned, spiced'; used as common noun; made eatable, delicious. cf. *ṣāstanam-* gen. pl. Vend. VII. 35; *ṣāsta-* acc. pl. nt, Vend. VII. 57, XX.40; *ṣāstam-* acc. sg. nt. Vend. V.52, VII.57. The Pah. Ver. curiously translates it by *ṣāstak*, Ir. *hēr*, 'wealth, riches'. But this word *ṣāstak* seems to me a mere transcription of Av. word and may be translated as such.

*nōi-* neg. particle 'not'. Skt. *ने*.

*baxšahe-* pr. 2 sg. *Ātm*. of *√baxš-* (from *baj-*) to bestow, to grant, to distribute; dost distribute, dost grant. pr. *baxš-*, *baxša-*; iter. *baxšaya-*.

*ṭat-* adv. then, thereupon; but; GAv. *āt*; Skt. *अत*.

*mam-* First per. pron. acc. sg. me.

*tūm-* (*tū*, *tvēm* also) Second per. pron. nom. sg. thou; Skt. *त्वम्*. For second per. pron. see Kanga Av. Gram. § 211 p. 140.

*fṣaonayehe-* pr. caus. 2 sg. *Ātm*. of *√fṣu-* to fatten; thou dost make fatten; *fṣuyant-* pr. part. Par. 'breeder of cattle', with *vāstrya-* husbandman, who breeds cattle; peasant, agriculturist.

*nāiryā-* gen. sg. of *nāiri-* sb. f. woman, wife. (Kanga Av. Dict. p. 291). Skt. *नारी*; cf. also Av. word *nāirikā* meaning 'woman, wife, mistress of the house'.

*vā...vā* - conj. either, or; Skt. *वा*. See Kanga Av. Gram. p. 277.

*haoyā-* gen. sg. f. of *hvā-*, *haya-* Skt. *सौ* f. own, one's own, also *खा*, *ṣaxayā*; and *hava*, *havayā*. See Kanga Av. Gram. § 233-234 p. 152-153.

*maršuyā-* gen. sg. of *maršu-* sb. f. belly, stomach. Kanga takes it gen. sg. of *maršvi-* f. Pah. Ver. *mūlān*, also *aškūmbak*. Barth. Air. Wb. 1153-54- used only of evil creatures- cf. Av. *marazāna-* Barth. Air. Wb. 1174 'Bauch' i. e. belly, stomach.



- 2 -

**Text**

*Aspō. bāšārəm zavaiti : ' mā buyā aurvatəm yūxta, mā aurvatəm aiwišasta mā aurvatəm niḍaxta, yō məm zāvarə nōit̥ jaidyehi pouru-maiti hañjamaine pouru-narayā karšuyā'.*

**Translation**

The horse curses the rider : ' mayest thou not bridle race-horses; mayest thou not mount race-horses, mayest thou not drive race-horses, who dost not demand ( any feat of ) strength from me in the much-attended festival meeting of the country thronged with men ! '

**Notes**

*aspō-* nom. sg. of *aspa-* sb. m. Skt. अश्व- meaning ' horse '. Pah. Ver. *asp.*

*bāšārəm-* acc. sg. of *bāšar-* sb. m. horseman, rider ; orig. *bārtar-*, derived from *bār-*, caus. of  $\sqrt{\text{bar-}}$  to bear, to carry + *tar*, agentive noun suff.; *bārtar* = *bāshār*, *r* and *t* having combined is changed to *š*. The word occurs only here in this text. See Kanga Av. Gram. pp. 37-38. Pah. Ver. *būrtār*.

*mā-* particle of prohibition, not; ' mā is used here with the opt. though the usual practice is to have *mā* with impv. and *nōit̥* with the opt. But in YAv. *mā* is used with the opt. if the preceding co-ordinate clause is positive and is connected by way of contrast with the clause containing *mā* '. Vide Reichelt, Aw. Elem. § 655. It may be noted that the opt. is used sometimes with the force of the impv. so that the translation should be with ' let '. Skt. मा, joined usually with injv, sometimes also with opt., subjv. or impv.

*buyā-* opt. 2 sg. Par. of  $\sqrt{\text{bu-}}$  to be, to become; Skt.  $\sqrt{\text{bū-}}$ ; Pah. *būtan*.

*aurvatəm-* gen. pl. of *aurvant-* Skt. *arvant-*, *arvat-* (1) adj. quick, speedy, brave; (2) sb. m. racer ( of horses ), hero; from  $\sqrt{\text{ar-}}$  to be swift. See Kanga Av. Dict. p. 7. s. v. Pah. Ver. *arvandān*, meaning, steeds; lit. the swift ones. Skt. Ver. *sādhakānām*, ' of the efficacious ones '. cf. Y. IX.22 : *Haomō aēibiš yōi aurvañtō hita baxšənti arənāum zāvarə aojāśca baxšaiti*, meaning ' Haoma bestows strength and courage upon those who urge the yoked steeds to the arəna '; and also Y. LVII.27 : *yīm caθwārō aurvañtō auruša, raoxšna frāderəsra, spənta viḍvāñhō asaya mainiva-saṅhō vazañti i. e. whom four steeds, red, brilliant, beautiful, divine, wise, shadowless, carry darting through the heavenly space.*



*yūxta-* nom. sg. of *yūxtar-* sb. from  $\sqrt{yuj-}$  to join + *tar*, noun suff. meaning harnesser 'one who harnesses, one who yokes' (Kanga Av. Dict. p. 432), Benveniste *Infinifs* 35 and Justi, *Handbuch der Zendsprache*. Another meaning of the word is 'team (of horses)'. cf. Skt. योक्तृ- *Pah. Ver.* *ayōxtār-* 'one who puts on the harness'; lit 'one who attaches or joins a horse to a chariot'; which is further explained by the gloss 'ku-t tāxtan nē tōβān bavāt, i. e. 'may he not be able to speed them on'. cf. the words *aurvantō hita* in Y. IX. 22, where *hita-*, Skt. सित-, is acc. pl. of *hita-* ppp. of  $\sqrt{hi-}$  Skt. हि- to bind, to restrain and the word is used in du. or pl. and refers to teams of horses.

*aiwišasta-* Barth. (Air. Wb. 95) takes it as an inf. and derives it from  $\sqrt{had-}$  Skt. सद्- to sit with *aiwi-* pref. and translates 'to mount (a horse)', Kanga (Av. Dict. p. 6) takes it as nom. sg. of *aiwišastar-* common noun, m. deriving from  $\sqrt{had-}$  to sit and translates 'one who sits on a horseback'; 'a rider'. So also Prof. Justi, *ibid.* *Pah. Ver.* gives *apar nišastan*, meaning 'to sit over'. Skt. *Ver.* gives *upari upaveśtā*, meaning 'rider' taking as agentive noun, nom. sg. from  $\sqrt{vis}$  with *upa*, 'to sit down on (a horse), to ride'. I agree with K. E. Kanga and prof. Justi.

*niθaxta-* Barth. (Air. Wb. 1082) takes it as an inf. from  $\sqrt{θanj-}$  to draw (a chariot), to drive, rein (of the charioteer) and translates 'to master (a horse)'. Kanga (Av. Dict. p. 203) takes it as common noun m. nom. sg. of *niθaxtar-* from  $\sqrt{ni-θanj-}$  and translates 'one who curbs or keeps in check (as a horse)'. So also Prof. Justi, *ibid.* *Pah. Ver.* translates *bē nihaxtan* 'to bridle, to pull up, to curb, to govern', which is further explained by the gloss *apāc dāštan* 'to withhold, to withstand, to restrain';  $\sqrt{θanj}$  with *frā* pref. means 'to come driving along'.

*yō-* rel. pron. nom. sg. m. who. *Pah. kē.*

*mam-* First. per. pron. acc. sg. me. Skt. माम्; sometimes *mā* and *Gāōic mēm*. See Kanga Av. Gram. § 210 p. 139.

*zāvare-* acc. sg. of *zāvar-* sb. nt. bodily strength, physical vigour. *Pah. zōhr, zōr* 'strength, power, vigour'. *NPer. zōr.* Skt. *Ver. prāṇena.* Barth. Air. Wb. 1690.

*nōit-* adv. not. *Pah. lā* ideogram. *Ir. nē.*

*jaīdyēhi-* pr. 2 sg. Par. of  $\sqrt{jaḍ-}$  to beseech, to request, to ask for; cl. 4; Thou dost request.

*pourumaiti-* loc. sg. of *pouru-mant-* adj. having or containing many, much visited, much attended. (Barth. Air. Wb. 901) 'crowded, plenary (meeting)'; derived from *paru-*, *pauru-*, *paouru-*, *pouru-* adj. Skt. पुर्ण, पूर्ण = much, abundant, many+mat poss. suff. + i loc. sg. term. *Pah. Ver.* translates



\**vas mat ēstēnd* 'they have come in abundance and the Pah. translator has seen in Av. -*maiti* the MPer. *mat*, ppp. of inf. *matan-* to come. Skt. Ver. *prācureṣu* = many.

*hañjamaine-* loc. sg. of *hañjamana-*, common noun nt. meaning, in the meeting or assembly; derived from *hañ-* together +  $\sqrt{\text{jam}}$  or  $\sqrt{\text{gam-}}$  to go + *na* suff. This is an Ahura-word, the corresponding Daēva-word is *hañdvarēna*. Pah. *hanjaman*, Here Pah. Ver. translates the Av. word by *pat hamrasiṣu*, 'in the crowd, in the multitude'.

*pouru-narayā-* gen. sg. of *pouru-naraya-* adj. thronged with men; derived from *pouru-* many + *nar-* man. See. Y.X.13 *pouru-narēm*. Pah. Ver. *purr mart*, *vas mart*.

*karšuyā-* gen. sg. of *karšu-* f. cultivated land, agricultural borough. Barth. (Air. Wb. 458) translates the phrase *pouru-narayā karšuyā* 'in the much-attended festival meeting of the borough, rich in men' and he sees in this passage an allusion to war-like sports. Spiegel reads *karšyā*, gen. sg. from *karši-* f. 'furrow', 'circle' and takes it in the sense of 'the family circle'. Kanga (Av. Dict. p. 125) reads *karšuyā*, gen. sg. in the sense of the loc. sg. of *karšu-* and translates 'in a thick crowd of many men'. Pah. tr. has not understood the Av. word properly and translates *kartār* meaning 'doer, performer', as if the word is derived from Av.  $\sqrt{\text{kar-}}$ , Pah. *kartan-* 'to do, to perform'. Skt. Ver. *kṛtakāryeṣu*.

### - 3 -

#### Text

*Haomō xāšārēm zavaiti: 'uta buyā a.frazaiṇtiš, uta dēuš-sravā hacimnō, yō maṇ aiwišhutām dārayehi yaθa tāyūm pēšō-sārēm; nava ahmi pēšō-sārō azēm yō Haomō ašava dūraošō.*

#### Translation

Haoma curses the partaker: 'mayest thou be childless and accompanied by disrepute, who dost keep me, when I have been pressed, in custody, like a thief sentenced to death !

I who am Haoma, the righteous, warding off death, am not sentenced to death.



## Notes

*ṣāṣāram-* acc. sg. of ṣāṣar- sb. m. from √ṣvār- to drink + tar agent noun suff. Pah. Ver. ṣāṣtār= drinker, the partaker and this is further explained by the gloss 'kē apāyēt ṣart ut nē ṣāṣēt, i. e. 'he ought to partake of (the Haoma Juice) but he does not drink it'.

*aiwiṣhutəm-* acc. sg. of aiwiṣhuta- extracting the Haoma Juice; derived from aiwiṣ- pref. and huta, ppp. of √hu- Skt. हु- to pound, to press; when pounded. Pah. be hač huniṣn 'without extracting the juice'.

*dūrayehi-* caus. 2 sg. Par. of √dərə- dar- to hold, to seize; causes to hold, causes to keep; Pah. Comm. ku-m andar yaziṣn kār nē framāyē i. e. 'who dost not condescend to use me in the yasna ceremony'.

*yaba-* prep. like Skt. यथा.

*tāyūm-* acc. sg. of tāyu- sb. m. Skt. तायु-, स्तायु- thief, stealer. cf. Y.XII. 2 where the text gives tāyāṭ-cā, hapax, abl. sg. of tāyu- m. which is the same as Skt. स्तेय (Barth. Air. Wb. 638).

*pəṣō-sāram-* acc. sg. of pəṣō-sāra-, one sentenced to death, one whose head is forfeit i. e. criminal; derived from pəṣō = pəṣətō, ppp. of √par- to condemn, to sentence + sāra- head. cf. OIr. \*prta(ka), Arm. partak 'debt'; what is owed, guilty; part=due, partaken=obliged (Hübschmann Arm. Gram. I, 228); Sogd. prtk- 'guilty'; Av. pāra = 'guilt'. See Av. pəṣō-tanu- one whose body is lost. Pah. Ver. purtak-sar = 'whose head is forfeit or condemned'.

*nava-* (1) adv. not. Pah. nē; comp. of na + vā, not at all, by no means, in no way. Skt. न वा, 'or not'; (2) num. nine. Skt. नव- (3) adj. new, fresh. Skt. नव-. Here the text nava- means 'not at all, in no way'.

*ahmi-* pr. 1 sg. Par. of √ah- to be; I am. Skt. अस्मि.

*azəm-* First, per. pron. nom. sg. I. Skt. अहम्-.

*dūraoṣō-* nom. sg. of dūraoṣa- keeping death afar. See notes above. Pah. Ver. dūrōṣ. Skt. Ver. dūramṛtyuḥ.

## - 4 -

## Text

*Us mē pita Haomāi draonō frərənaoṣ Ahurō Mazdā aṣava hanukarəme maṣ-kizvō hōyūmca dōiθrəm.*

## Translation

The Holy Father Ahura Mazdā has assigned to me the Haoma, as a portion the cheek (or jaw-bone) with the tongue and the left eye.



# Notes

*us-* pref. going with the verb *frāēnaot*; sometimes *uz-*; Skt. उद्-  
*mē-* First per. pron. dat. sg. to me. Skt. मे.

*pita-* noun. sg. of *pitar-* sb. m. father. Skt. पितर- cf. Y. IX.5 *pita*  
*puθrasca* = both father and son.

*draonō-* acc. sg. of *draonah-* common noun, nt. the sacred cake, a small unleavened bread made of wheat flour and clarified butter and is essential for the Yasna, Vendidad and Bāz ceremonies. See Y-X.15 *Haomahē draonō* : cf. Skt. द्रविणस्-, meaning wealth, money, property, portion.

The word is derived from  $\sqrt{dru}$  Skt. द्रु- to flow, to move down; and it means only 'movable property'. Later it came to have the meaning of 'offering' or 'gift'. Barth (Air. Wb. 569-70) points out that the Pah. word *drōn-* is the original Av. word transcribed, and is used in the special sense of 'consecrated bread' offered to the divinities at the yasna and other ceremonies. He points out that in Y. XI this offering is specially mentioned as consisting of parts of the sacrificed animal. Later on this animal offering seems to have been replaced by the consecrated bread. The cognate word in Veda is द्रविण- or द्रविणस्- nt. and it bears exactly the same sense. e. g. द्रविणो दधानः 'bringing gifts' (Rv. VI.69.3). In the Veda there is another word द्रोण- derived from the same root, which means 'cask, bucket'.

*frāēnaot-* impft. 3 sg. of  $\sqrt{fra}$  + *ar-* to bestow, to assign, to proclaim; cl. 5; assigned, bestowed. Pah. Ver. *franaft*, meaning 'advanced, diffused, spread'.

*haṇuḥarāne-* acc. du. of *haṇuḥarāna-* sb. nt. cheek, jaw (Barth. Air. Wb. 1767); for eating (Kanga); jaw bone (Darm. and Jack.); derived from *\*xarāna-* Pah. Ver. *ērvārak*, meaning 'jaw'. See Paul Horn Neupersische Etymologie, 275. The word occurs once in the Av. Literature.

*maṭ-hizvō-* *maṭ-hizvō* is a comp. made up of *maṭ* = 'with' and *hizvō* = 'tongue'. *maṭ-* preposition, usually governs inst. Originally the word *maṭ* was the abl. sg. of the pron. stem *sma-* (Jack. Av. Gram. § 140), meaning, together with, along with. cf. Y. 57.8 : *maṭ-āzaintiš*, *maṭ paiti-fracā* = with the commentary and with catechism. See also Vr. XIV. 1 *maṭ-pərəsvim-* with the catechism; *hizvō-* better *hizva-* inst. sg. of *hizva-* tongue, governed by prep. *maṭ-* Pah. *uzvān*; Skt. जिह्वा-; Germ. Zunge; Lat. Lingua; Fr. langue; Pers. zabān.

*hoyūmca-* acc. sg. of *havaya-* adj. Skt. सव्य- left (Kanga Av. Dict. p. 584 and Barth. Air. Wb. 1736); Pah. *ān ī hōy*; Turfan MPer. *xōy*, cf. *vidōyūm-* in *dātəm vidōyūm* = anti-demoniac Law.

*dōiθrəm-* acc. sg. of *dōiθra-* eye; from  $\sqrt{dī}$ , to see + *θra* suff. noun Pah. *dōisr*, a mere transcription of Av. Pahlavi always employs *s* for Av. *θ*.



# Text

*yō mam taḥ draonō zināḥ vā trəfyāḥ vā apa vā yūsāiti yaḥ mē daθaḥ  
Ahurō mazdā ašava haṇuḥarəne maḥ-hizvō hōyūmca dōiθram,*

*Noiḥ ahmi nmāne zānāite āθrava naḥda raθačštā naḥda vāstryō-šuyas,  
ḥaḥ ahmi nmāne zayānte dahakāca mūrakāca pouru-sarəda varšnāca.*

# Translation

Whoso deprives me of that portion viz. the cheek ( or jaw-bone ) with the tongue and the left eye, or steals it or takes it away, which the Holy Ahura Mazda gave me, never in this house will be born a priest, neither the warrior, nor even the prosperity-bringing agriculturist; but in this house will be born ( the devilish creatures like ) the Dahaka ( i. e. tyrannical person ), Mūraka ( i. e. the fool ) and Varšna ( i. e. famine bringer ) ( respectively ) of various sorts.

# Notes

*yō*- rel. pron. nom. sg. m. who. Skt. यः.

*mam*- First per. pron. acc. sg. me. Skt. माम्.

*taḥ*- Third per. pron. acc. sg. nt. that.

*draonō*- acc. sg. of draonah-. See the word in para 3 above.

*zināḥ*- impft. subjv. 3 sg. Par. of √zyā- to injure, to deprive of; to cause injury, damage, ruin, destruction; to wrong a person. NPer. ziyān; pr. zinā; pass. zya-; pft. zizy-; inf. zyānāi; cf. Skt. विनासि, अयते. cf. Y.12.2 : Pah. ziyān; OPer. diyā; MPer. zīnītan; Av. zyāni- sb. f. 'damage', Skt. jyāni-; √zyā- a variant of √zī- jī- ( Barth. Air. Wb. 1700 ); cl. 9, cf. Guj. hāni. See Mihr Yt. 38 where the word 'frazīnte' occurs. " Barth. saw in fraziṇte- pr. injv. 3 pl. of a pass. pr. stem zya- from the base zyā. In fact the only pr. stem attested both clearly and widely is Proto-Iranian \*zin(ā) : Av. zinā, OPer. dinā, Sogd. zyn, Khot. ysin. The suspicion thus aroused that the 'n' of fraziṇte - fraziṇta belongs to the stem, rather than to the ending, is strengthened by Yt. XIII.38, where asōbiš would be the only substantival. inst. pl. in -biš of the YAv. which must be taken as fulfilling the function of a nom. ..." See Garshevitch, The Avestan Hymn to Miθra pp. 188-189 ( note 38<sup>1</sup> ); Pah. Ver. zīnēt. See Jack, Av. Gram. § 166.

*trəfyāḥ*- impft. subjv. 3 sg. Par. of √tarəp- or tarəf-, Skt. √तृ- to snatch away, to deprive of. Pah, Ver. traftēnēt=steals, from inf. traftēnītan ' to practise theft, to pilfer'.



*apa-yāsāiti-* pr. 3 sg. Par. of  $\sqrt{yās}$ - to have a desire, to ask for with *apa-* pref. meaning, to take away. Skt.  $\sqrt{याच}$ ; with pref.  $\bar{a}$  and *parā*, to take away; with pref. *ni-*, to keep under; pr. *yāsa-*. Pah. Ver. *bē aparēt*.

*ya-* rel. pron. nom. sg. nt. which. Pah. *kē*.

*mē-* First per. pron. dat. sg. to me, unto me, for me.

*daśa-* impft. 3 sg. Par. of  $\sqrt{dā}$ - to give, cl. 3; gave. Pah. Ver. dat. Skt. Ver. *dadāti*.

*nōi-* adv. not, never.

*ahmi-* dem. pron. loc. sg. in this; Skt.  $\text{अस्मिन्}$ ; sometimes *ahmya* is used.

*nmāne-* loc. sg. of *nmāna* > *dāmāna-* nt. house.

*zānāite-* pr. subjv. 3 sg.  $\bar{A}$ tm. of  $\sqrt{zan}$ - to be born; will be born.

*āθrava-* nom. sg. of *āθravan-* sb. m. priest, fire-priest. Skt.  $\text{आथर्वन्}$ .

Other forms are *aθaurvan-*, *aθaurun-*.

*naēda-* adv. not, neither; Pah. *nē*; another form *naēdā*.

*raθaēštā-* nom. sg. of *raθaēšta-* m. warrior; derived from *raθa-* chariot + *stā-* to stand; lit. one who stands on the chariot. Skt.  $\text{रथेष्ठा}$ ; Pah. Ver. *artēštār*.

Other forms noticed are *raθaēštar*, *raθōi-štā*.

*vāstryō-šūyā-* nom. sg. of *vāstryō-šūyant-* sb. m. prosperity-bringing agriculturist; derived from *vāstrya-* lit. that which relates to agriculture and *šūyant-* means lit. possessing cattle (  $\text{शू}$  ).

*zayānte-* pr. subjv. 3 pl.  $\bar{A}$ tm. of  $\sqrt{zan}$ - to be born; cl. 4; will be born.

*dahakāca-* nom. pl. of *dahaka-* sb. m. the name of the Daēvic creatures; derived from  $\sqrt{dah}$ - Skt.  $\text{दह्}$ - or  $\text{दंश्}$ - to bite, to sting. I compare the name *dahaka* with Av. *dahāka* in *Aži-Dahāka* and translate 'men of the type of *Aži-Dahāka*' or 'tyrannical persons'. The Pah. tr. translates the Av. word *dahakāca* by *daxšak kāhēnētār*, i. e. 'the diminisher of the sign' and explains in the gloss *kē daxšak ī Ōhrmazd bē kāhēnēt*, i. e. 'who diminishes the sign of *Ohrmazd*'. The word is in antithesis of the *āθravan-* stated above. Skt. Ver. *cihnānica*.

*mūrakācā-* nom. pl. of *mūraka-* sb. m. the designation of Daēvic creatures, cf. the word *mūra-* adj. Skt.  $\text{मूर्ख}$ - stupid, silly, foolish, in *Ābān Yt.* 93 : *mūāśca*. Also cf. Skt.  $\text{मूर्ख}$  and Guj. *murkha*; Skt. Ver. *mādyamca*, which seems to be the incorrect form of Skt. *māndyam*, meaning 'slowness, idleness, weakness'; Pah. Ver. *mūtak kartār*, 'making weak, destructive', further explained by the gloss *ku čič tapāh bē kūnēt*, 'he destroys everything'. In this connection refer to Av. word *maođanō-kara-* in *Y. IX.32*, where the Pah. tr. renders similarly *mūtak kartār*. Av. *maođanō-kara-* ( *Barth. Air. Wb.* 1109 ) means, 'noluptuous, lascivious, preparing lust'. The Pah. word *mūtak* is the Pah.



rendering of Av. word *mrūō*, 'destructive, deadly, occurring in Vend. Fr. II.22. It appears that MPér. word *mūtak* given here seems to be a misspelt word for *mūrtak* corresponding to Av. word *marəta* 'dead, destructive'. The orthography seems defective here and the word must have been originally written as *mūrtak*.

*pouru-sarəda-* nom. pl. of *pouru-sarəda-* adj. made up of *pouru-* full, many and *sarəda-* kind, sort, species; of many kinds. Pah. *purī-sartak*. Secondly *sarəda-* sb. m. derived from *sarəd-* Skt. शरद- autumn, year, is the name of the Gods of the years

*varšnāca-* nom. pl. of *varšna-* sb. m. a designation of Daēvic creatures; Pah. Ver *varzī ār* 'doer worker, maker'; explained further by the gloss *ku kār i dātistān yas frāč kunēt*, *ēvak-ič pat frāzām bē nē kunēt*, i. e. 'he performs much administration of law, but does not execute even a single (act) to an end'. Kanga 'doing evil practices, fraudulent'; Harlez 'committing many kinds of crimes'; Spiegel 'hairy beings of many kinds'.

The three classes of Daēvic creatures *dahaka*, *mūraka* and *varšna* are in opposition to the three classes *āhravan*, *raθaēšā*, and *vāstryō-īšuyant*, who pertain to Ohrmazd.

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## Text

*θwāšəm ā gduš frā-θwərəsō tančištāi Haomāi draonō; mā θwā Haomō bandayāt yaθa mairīm bandayat yim Tūirīm Frayrasyānam, madāmē θrišvə aṅhā zəmo pairiš-šaxtəm ayaṅhahe.*

## Translation

Quickly cut off the portion of the ox for the most powerful Haoma. May Haoma not bind thee just as he (i. e. *θraētaona*) bound the wicked Turanian Frayrasyan, who was surrounded by iron in the middle third-part of this earth !

## Notes

*θwāšəm*— acc. sg. of *θwāša-* adv. quickly, speedily, swiftly. Pah. Ver. *tēz*. This word is also used as an adj. meaning, 'swift, quick'. Vide Mihr. Yt. 52 : *θwāša gāma*, 'with a swift step or fast-stepped'; *θwāšəm*, fast-; derived from *√θwaxš-* to be active or agile, to hasten. (2) There is another word *θwāša-* in the Av. which means 'the sky; the space between the earth and the sky; the atmosphere, firmament' (Kanga Av. Dict. p. 238).

*Spihr* is the Pah. tr. of Av. *θwāša* : its epithet *šatāy* 'lord', therefore, corresponds to the standing epithet of *θwāša*; *šadāta-* 'who follows his own



law', just as 'dērang-šatāy', the standing epithet of zurvān, corresponds to Av. darəīō-šadāta. Sometimes in Pah. we find spāš for Av. θwāšā, a mere transcription.

ā- prep. to, for, at.

gəuš- gen. sg. gao- ox, bull, cow; for the declension of Av. gao- see Jack. Av. Gram. §278 and Kanga Av. Gram. §126 pp. 90-91.

frā-θwərəsō- aor. injv. 2 sg. Par. of √θwərəs- to cut, with frā- pref. cl. 6; cut off. Pah. Ver. frāč brīūt = 'did you cut off', with a gloss ku gōspand kōšit, i. e. 'did you kill a beneficent animal'.

tañcištāi- dat. sg. of tañcišta-, superl. of taxma- the most powerful; adj. from √tak- to be swift, to be brave, cf. tañcištō in Y. IX.15.

haomāi- dat. sg. of haoma-; for haoma.

draonō- acc. sg. of draonah- nt. portion, share. See para 4 above for details.

mā- prohibitive particle; not. Guj. mā; used generally with impv. and nōit with opt.

θwā- Second per. pron. acc. sg. thee. Pah. tō.

baṇdayāt- subjv. 3 sg. Par. of √baṇd- to bind, to tie. Pah. bastan; cl. 10. may he bind; Pah. bandāt.

yaθa- adv. of manner; just as, as; the word also means 'so that'. Skt. यथा, 'in order that'.

mairīm- acc. sg. of mairya- the wicked, scoundrel. Pah. mar, 'felon'.

baṇdayāt- impft. 3 sg. Par. of √baṇd- to bind, to fetter; cl. 10; he bound. See baṇdayāt above. pr. baṇdaya-; ppp. basta-.

Tūirīm- acc. sg. of Tūirya- the Turānian, belonging to the Tura people. There is another word tui-rya-, num. adj. Skt. तुरीय-, तुर्य- 'fourth'. The name Tura was applied to all the nomadic tribes of the North as the adversaries of the settled Aryans.

fraṇrasyānəm- acc. sg. of Fraṇrasyāna- Proper Name. In the Shāh Nāmeḥ, Fraṇrasyāna is called Afrāsyāb. According to the legend, Fraṇrasyāna took refuge in a palace built underground, with walls of iron and a hundred columns. He was the inveterate enemy of the Iranians. For the different forms of the name, see Justi, Namenbuch 103. Pah. Ver. Frangrasyak. See S. B. E. Vol. 23 p. 64. fn. 1 & 2.

maḍme- loc. sg. of maḍma- Skt. मध्यम- middle most, superl. of maiḍya- adj. 'middle', cf. Av. maiḍya- adj. Skt. मध्य- 'middle (of time); sb. m. n. the



middle ( of space and time ). esp. the middle of the body, the waist'; *maiðim* ( acc. sg. ) adv. ' in the midst of ( gen. )', *maiðyōi* ( loc. sg. ) adv. ' upto the middle of '.

*θrišve-* loc. sg. of *θrišva-* num. adj. one-third; in the third part. Pah. *srēšūtak*.

*aiṇhā-* gen. sg. of dem. pron. a- f. of this.

This is an allusion to the subterranean iron 'bankana' or fortress of Afrāsiyāb, where he took refuge after being defeated by Kay Husrav. It is called "Hang ī Afrāsiyāb" in Shāh Nāmeḥ ( Barth. Air. Wb. 867, 1769-70 ). cf. Ābān Yt. para 41.

*zəmō-* gen. sg. of *zəm-* the earth. Pah. *zamīk*.

*pairiś-šaxtam-* acc. sg. of *pairiś-šaxta-* adj. Skt. परिष्कृत from स्वजते, he embraces, he clasps, meaning 'surrounded'. Pah. Ver. *kē pērāmōn*; derived from *pairi-* round about + *šaxta-* ppp. of *√xanj-* to surround.

*ayaṇhe-* gen. sg. of *ayaṇha-* of iron. Skt. अयस्-. Pah. *šanṇhēn*, 'shining metal, iron'.

# - 8 -

## Text

*Āaṭ aoxta Zaraθuštrō: 'Nəmō Haomāi Mazda-δātāi! vaṇhuš Haomō Mazda-δātō; nəmō Haomāi!'*

## Translation

Thereupon spoke Zaraθuštra: 'Homage unto Haoma created by Mazdā! Good ( is ) Haoma created by Mazdā. Homage ( be ) unto Haoma!'

## Notes

*āaṭ-* then, thereupon.

*aoxta-* impft. 3 sg. Par. of *√vac-* to speak; spoke. Pah. *guft*.

*Zaraθuštrō-* nom. sg. of *Zaraθuštra*, Proper Name, the Prophet of Ancient Iran.

*nəmō-* nom. sg. of *nəmah-*, *nəmaṇh-* obeisance, bow, salutation; abst. noun from *√nam-* to bow; Skt. नमस्.

*Haomāi-* dat. sg. of *Haoma-* Proper Name; name of the yazata Haoma; unto Haoma.

*Mazda-δātāi-* dat. sg. of *Mazda-δāta-* created by Mazdā; *δāta-* ppp. of *√dā* to create, to make. See *Mazda-δātō* below.

*vaṇhuš-* nom. sg. of *vaṇhu-* another form of *vohu-*, good. Skt. वयु.



# Text

*yō nō aēvō, aṭ tē uye θrāyōidyāi, tūrahe, māṇdāidyāi, xšvīdām, haptāšdyāi  
<aštāšdyāi> nava, dasame, yōi vā yaeθma.*

# Translation

When from us comes one ( offering ) then those which we have endeavoured ( to receive ) from you ( Oh Haoma ! ) are two-fold, three-fold, four-fold, five-fold, six-fold, seven-fold, eight-fold, nine-fold and ten-fold ( respectively ).

# Notes

*yō*- rel. pron. who; here the word *yō* stands for *yaṭ*, when.

*nō*- First per. pron. gen. sg. of us; here translated from us, Pah. Ver. hač amāk = from us.

*aēvō*- nom. sg. of *aēva*- num. one, single. Pah. ēvak; Pers. yak; Guj. ēk; Skt. एक. ōim-acc. sg. m. nt.

*aṭ*- adv. then.

*tē*- Second per. pron. gen. sg. of thee; from thee. See Kanga Av. Gram. § 211 for second per. pron. p. 140.

*uye*- acc. du. cardinal num. sometimes found *duve*-; in some of the inflected forms it drops its initial *d*-; *dva*- m. nom; *dva*-, *va*-, *vaya*- m. acc. Pah. Ver. dō-rīn, 'two-fold'.

*θrāyōidyāi*- three-fold, Pah. Ver. se-rīn, which is followed by Mills and Darm. See Kanga Av. Dict. p. 232. Skt. Ver. also translates 'triguḷam', 'three-fold'. The same form occurs in Y. 34.5 but with a different connotation, which Barth ( Air. Wb. 805 ) construes as dat. inf. of  $\sqrt{\theta rā}$ - Skt. त्रा- to protect, to nourish, meaning 'in order to protect, in order to nourish'. See for formation of inf. formed by adding to the root the suff. *dyāi* or *dyāi* Kanga Av. Gram. § 966 p. 268.

*tūrahe*- better *catūrahe*-; four times, four-fold. cf. Skt. चतुस् = चतुर + ए. Pah. cihār-rīn 'four-fold.'

*māṇdāidyāi*- meaning 'five-fold', based on Pah. Ver. panj-rīn and Skt. Ver. pañcaguṇam; cf. the previous word *θrāyōidyāi*. The word *māṇdāidyāi* is found to occur in Y. Hā 44.8 and 31.5 respectively. Barth. ( Air. Wb.

..17...



1171) takes this as dat. inf. of the 'comp. verb *mən-dā* and translates 'in order to impress upon the mind, in order to bear in mind'. Can this be compared with Skt. मन्दयै RV. IV. 16- dat. inf. of √mad- or mand- to rejoice? Here Barth. regards this and other words occurring in this para as 'a Kabalistic medley' of Gāthā words used in a sense different from the usual one. These words are purposely selected as they have a consonance with the numerals from one to ten.

*xšvīdām-* (correct form should be *xšvazaya*) adv. six times, Skt. Ver. *ṣaḍguṇam*, Pah. Ver. *šaš-rīn*, 'six-fold'. The word occurs in Y. Hā 29.7 where it means 'sweetness, milk' and it is cognate with Skt. *svādu*, and Greek *hēdus*.

*haplāzdyāi-* seven-fold, seven times; Pah. Ver. *haft-rīn*. Skt. Ver. *saptaguṇam*.

< *aštāzdyāi* > - the word is left out in the text and is inserted by me. Pah. *hašt-rīn*. Skt. Ver. *aṣṭaguṇam*, 'eight fold'.

*nava-* nine, nine-fold; Pah. Ver. *nōh-rīn* Skt. Ver. *navaguṇam*.

*dasəme-* ordinal num. *dasəma-* Skt. दशम- 'tenth'. Pah. Ver. *ḍah-rīn*; Skt. Ver. *daśaguṇam*. This word *dasəme* occurs in Y. Hā 28.9 where Prof. Barth. and Prof. Andreas translate the word by 'offering'. Incidentally, the phrase or the passage here in Para 9, is very corrupt and obscure and seems to have been a mutilated quotation of this passage of the Gāthā. Barth. derives the word from √das- Skt. दाश्- to offer, to serve (a divine being) + *ma* suff.- action-noun (Jack. Av. Gram. § 808 and Whitney Skt. Gram. § 1166). *yōi-* nom. pl. of rel. pron. *ya-* which.

*vō-* dat. or gen. in the sense of abl. from you.

*yaēθma-* pft. 1 pl. Par. of √yat- to endeavour, to be eager; who have endeavoured, who have made effort; orig. *yaēṭ + ma*; cf. Gāthic form *yoiθēma* in Y. Hā 28.9; Pah. Ver. *maṭ ēstēt* 'has come'. Skt. Ver. *prāptam asti*.

## Text

*pairi lē Haoma aštāum ašavāzō dadqmī imēm tanūm, yā mē vaēnaitē  
huraoda θwaxšai Haomāi madāi havayuhāi ašavastīi.*

*Pairi mē tūmciṭ dayā, Haoma ašava dūraoša! vahištəm ahīm. ašaonəm  
raocayhəm vīspō-xāθrəm.*



# Translation

I dedicate to thee, Oh Righteous, Aša-increasing Haoma! this body which appears to me beautiful, for Haoma's energetic intoxication, for good life and for the possession of the highest claim.

Mayest thou grant me as well, Oh righteous Haoma, warding off death! the heaven of the holy, bright and all-comfortable!

## Notes

For first three lines cf. Y. X.14.

*Ašavāzō-* voc. sg. of *aša-vāzah-* comp. adj. giving strength of righteousness, *aša*-increasing; from *aša-* truth, righteousness + *vāzah-* strength, vigour, from  $\sqrt{\text{vaz-}}$  to carry, to be heavy; Skt.  $\text{वहस-}$ ; cf. *aša-vāzō* in Y. X. 14, *aša-vazayhō* in Y. X. 1. Pah. Ver. *ahrōβ-zāk*, *ahrōβ-zahak* 'of holy origin'.

*havaṇuhāi-* dat. sg. of *havaṇhva-* sb. nt. good life; made up of *hu* + *ajuha*, cf. Y. 62.6 *havaṇhē* (loc. sg.), and Y. 68.4 *havaṇhāi urunē fradaθā* *gaēθanaṃ*; Pah. Ver. *hu+aših*, with a gloss *nōvak-dēlih*, meaning 'courage'.

*ašavastāi-* dat. sg. of *aša-vasta-* sb. nt. made up of *ašavant* + *ta-* holiness, purity; see Yt. X.5: *āca nō jamyāt ašavastāi*. Pah. Ver. *ahlōβih*, 'piety, righteousness' and *apēčakih*, 'purity'.

*dayā-* better *dāyā-* aor. opt. 2 sg. Par. of  $\sqrt{\text{dā-}}$  to grant, to give; mayest thou grant. Also  $\sqrt{\text{dā-}}$  means to make, to create, to ordain in Avesta. For the last three lines cf. Y. Hs IX.19.

- 11 -

## Text

*Ašəm Vohū vahistəm asti*

*uštā asti uštā ahmāi*

*hyat ašai vahistāi ašəm* (three times to be repeated).

*Ašəm Vohū vahistəm asti...* (four times).

## Translation

Righteousness is the highest good and it is illumination. Illumination is to him who is righteous for the sake of the Best Righteousness.

## Notes

*Ašəm-* nom. sg. of *aša-* sb. nt. truth, righteousness. Skt.  $\text{ऋतम्}$ ; Pah. *ahrādh*.



*vohu-* nom. sg. of *vohu-* (sometimes *vanhu-*) adj. nt. Skt. वसु- good, excellent; Pah. Ver. *āpātīh*.

*vahištəm-* nom. sg. of *vahišta-* adj. nt. superl. of *vohu-* (sometimes *vanhu-*); best, most excellent. Pah. *pahlōm*.

*astī-* pr. 3 sg. Par. of  $\sqrt{ah-}$  to be, Skt. अस्ति. Pah. hast. For the conjugation of the stem *ah-* to be, to exist, see Kanga Av. Gram. pp. 193-194 and Jack. Av. Gram. § 530-539 pp. 154-156.

*uštā-* nom. sg. of *uštā-* f. (1) illumination (of the inner spirit) from  $\sqrt{uś-}$  to shine (Prof. Taraporewala); (2) Prof. Barth. (Air. Wb. 417) has taken this word throughout as an adv. and has translated 'at will', 'according to one's desire', deriving from  $\sqrt{vas-}$  to wish, to desire; Skt. वस-; (3) Prof. Andreason construes this as acc. pl. nt. of *uštā* and translates 'wishes'; (4) K. E. Kanga and others translate this word by 'happiness'. In later Av. we get *ušta-* used as an interjection in Y. IX. 25 in the sense of 'hail', 'good fortune'; *ušta-tē*, *yō xā aōjaṇha vasō-xšaθrō ahi*, Haoma, meaning 'hail to thee, Oh Haoma! who through thy own power art ruling-at-will'. cf. Vend. 7.52 : *ušta iθa tē narə*, i. e. 'hail unto thee thus, Oh man!'. Its antonym is *sādrəm urvištrəm*. See Yt. VIII. 23 : *sādrəm me ... urvištrəm āpō urvarāśca baxtəm daēna Māzdayasniš*, meaning 'woe unto me! evil be unto you, Oh ye waters and plants! misfortune to thee, Oh Mazdā-worshipping Religion!' In Yt. VIII. 29 the star *Tištrya* utters the following : *ušta mē*, Ahura Mazda! *ušta āpō urvarāśca!* *ušta daēna Mazda-yasne!* *ušta abavaṭ daiṇhavē* i. e. 'ušta to me, Oh Ahura Mazda! ušta, Oh waters and plants! ušta, Oh Mazdā-worshipping Religion! ušta shall be unto the country!'.  
We find the name of the second *Gāθā* -*Uštavaiti Gāθā* and *Uštātāt* analogous to *Haurvatāt*, *Amərətāt*. In Y. Hā 46.16 we find the quotation : *yōng usvahī ušta stvī* i. e. 'those whom we wish to be happy'; *ušta-* ppp. used as adj. 'happy' and as noun 'happiness'-nom. pl. nt. lit. desired things.

Prof. Helmut Humbach of the University of Mainz takes *ušta* as the loc. sg. of the sb. *ušti-* 'wish, desire' used adverbially in the sense of 'at one's wish or will', i. e. 'as desired by someone' and the nom. pl. nt. of the ppp. *ušta-* 'what is wished for, desired things' (See K. R. Cama Oriental Institute Journal no. 51, 1984 pp. 48-49). Pah. Ver. *nēvak*, 'good, excellent'.

*ahmūi-* dat. sg. of the dem. pron. *a-* corresponding to Skt. अस्मै; unto him. Pah. Ver. <ō> ōy unto him : Here <ō> is added by me. Prof. Barth. (Air. Wb. 255-256) takes this as dat. pl. of the first per. pron. corresponding to Skt. अस्मै 'for us'.

*hyaṭ-* (GAv. *hyaṭ*, YAv. *yaṭ*) nom. sg. nt. of *ya-* rel. pron. which. Prof. Mary Boyce amended it to *hyāt*, opt. 3 sg. Par. of  $\sqrt{ah-}$  to be, 'it may be, it shall be'. Generally we find the word *xyāt* in Av.



(1) particle serving to connect a nominal definition to a preceding noun as representative of the rel. pron. in any case except nom. and acc. sg.

(2) conjunction (acc. sg. of ya- rel. pron.) Skt. यत्; when, as, if, after, since; if, in case (conditional); because, as, so far as, in as much as, (causal); that, so that, in order that (final or consecutive); as, so well as (compar.); that (introducing an obj. sentence).

*ašāi-* dat. sg. of *aša-* Skt. ऋत-; for truth, for righteousness. Pah. Ver. peculiarly translates the word by *ahrādeñitār*, 'causer of righteousness', agentive noun from denom. verb *ahrādeñitau*, 'to cause righteousness'. The Pah. tr. renders the word *aša* by *ahrādīh*. It is not understood how he has translated *ašāi* here by *ahrādeñitār*.

*vahištāi-* dat. sg. of *vahišta-* best, most excellent. cf. *vahištām* above. Pah. ān ī pahlōm.

*ašəm-* nom. sg. of *aša-* sb. nt. Skt. ऋत- truth, righteousness. Pah. *ahrādīh*.

The *Ašəm Vohū* is one of the four most Sacred Verses of the Zoroastrians. The small *Ašəm Vohu* seems to be a *Maθra-* Holy Spell, designed to concentrate the mind upon *Aša* and to invoke the aid of *Aša-Vahišta*, the word or name occurring thrice within the twelve words of the Prayer. This is among the most frequently used of the Avestan Prayers. There are frequent references to this Prayer in the Av. itself by the name of *Ašəm* or *Aša Vahišta*. *Aša* is the keynote of all *Zarathuštra's* teaching. It is the Law of *Ahura*. For mankind it means living the life in accordance with the Divine Law. It implies a life led according to the Laws of Truth and Purity. The second section of the *BaYān Yt.* (Y. Hās XIX-XX) is an ancient Avestan Comm. on the Verse. There is also a Pah. Comm. on the *Ašəm Vohū* Prayer, which is published by me in the *Journal of the Asia Institute, Pahlavi University, Shiraz, Iran* in 1975. The efficacy of this short formula is also discussed in the Pah. *Dēnkart* ed. by Madon p. 788, 19-21, p. 823 l. 9-10, p. 875 l. 13-32, p. 877 l. 1-7 and in the *HNk. Fr. I.* See my paper on *Hādoxt- Nask* in Prof. M. M. Kane *Festschrift* ed. by Prof. S. M. Katre and P. K. Gode presented on his 61st Birthday, 7th May 1941. Again, translations vary widely. This Sacred Verse has no word intrinsically difficult, but every scholar has given a different rendering of it. According to Prof. Helmut Humbach, *Ašəm Vohū* is not a prayer but a magic and a meditational formula and like most *Gāθā* stanzas, the *Ašəm Vohū* is a product of the highly developed poetical technique.

I give below the translations of the following scholars :

(1) Barth. translates it in a very ingenious manner and Reichelt and Moulton merely retranslate him.



'Right is the best good; it falls by desire, it falls by desire to our portion, even our right to that which is the best right'.

(2) K. E. Kanga translates this verse in the following strain :  
'Righteousness is the best good ( and it ) is happiness. Happiness is to him who is righteous for the sake of the Best Righteousness'.

(3) Prof. Mary Boyce translates this verse as under : 'Aša ( is ) good, it is best. According to wish it is, according to wish \*it shall be for us. Aša belongs to Aša Vahišta'.

(4) Prof. Taraporewala translates this verse as follows : 'Aša is the highest good, ( it alone ) is ( true ) happiness; happiness is for him ( alone ) who ( is ) righteous for the sake of the highest Aša'.

(5) Prof. Helmut Humbach translates the verse thus :

'Truth is the best good or Truth is the best ( among the ) good things.

At wish it belongs, at wish to it  
which is best truth, ( it, viz. ) truth.

i. e. At wish, at wish truth belongs to best truth ( or personified : to Best Truth ).

( alternatively ) At wish what is wished for belongs to it.  
which is best truth, ( forming its ) truth.

i. e. At wish what is wished for belongs as truth to best truth ( or personified : to Best Truth ).

( 6 ) Pah. Ver. Ahrādih āpātih ī pahlōm hast. Nēvak hast [ ahrādih ];  
nēvak ōy kē ahrādonitār ān ī pahlōm ahrādih;

'Righteousness is the most excellent prosperity. Good is [ Righteousness ]; Happy ( is ) he who is the causer of the Best Righteousness'.

## - 12 -

### Text

*Ašəm Vohū vahištəm asti...* ( four times )

*Yaθā Ahū Vairyo aθā ratuš ašāt-cit hacā*

*Vayhduš dazdā Manayhō šyaōθnanəm*

*ayhduš Mazdāi, xšaθrəmcā Ahurāi ā*

*drišubyo dadat vāstərəm* ( twice to be repeated ).

*vasasca tū, Ahura Mazda, uštāca xšačša havanəm dūmanəm, vasō āpō, vasō urvarā, vasō vīspa vohū aša-ciθra. xšayamnəm ašavanəm dāyata, a-xšayamnəm dvanətm.*



# Translation

At will and according to Thy desire, Thou, Oh Ahura Mazda! shalt rule over Thine-own creations, at Thy will the waters, at Thy will the trees, at Thy will all good things having the seed of Aša.

Make ye, Oh Ahura! The righteous powerful but the wicked without power.

## Notes

Verses 12-14 are repeated in Y. 8.5-7; 52.5-7; 68.16-18; 71.26-28; 60. 8-10. They also occur in the Hymn Hōšbām addressed to Dawn.

*vasasca-* adv. orig. acc. sg. of *vasaṃh-* or *vasah-* 'will', derived from  $\sqrt{\text{vas-}}$  to wish, to desire, to long for; at will, i. e. unrestricted, unhampered. This adverbial form is specially used with  $\sqrt{\text{xš-}}$  to rule (Barth. Air. Wb. 1383). cf. *vasō-xšaθrō* adj. in Y. IX. 17 and para 13 below; lit. 'having power at will; ruling at one's own will, free, independent'. YAv. *vasō*, GAv. *vasō-* adv. at one's pleasure or will; e. g. *vasō-iti-* sb. f. 'going about at will, freedom' (Y. 53.9); *vasō-yāti-* sb. f. 'going about or wandering at will' (Y. 12.3); *vasō-šiti-* sb. f. 'lodging at will' (Y. 12.3) *ca-* meaning 'and'. Pah. pat *kāmak* 'at will'.

*tū-* Second per. pron. nom. sg. thou.

Ahura Mazda- voc. sg. Proper Name; Oh Ahura Mazda! Lord of Wisdom. Pah. *Ōhrmazd*.

*uštā-ca-* inst. sg. of *ušta-* happiness, illumination; Barth. (Air. Wb. 417) takes it as adv. (orig. loc. sg. of *uštay-* sb.) and translates 'according to one's will or desire'; as sb. 'fortune, hail' with *asti-* it is. Pah. pat *nēvakih*.

*xšaēša-* opt. 2 sg.  $\bar{\text{A}}\text{tm.}$  of  $\sqrt{\text{xš-}}$  to rule, to reign, to be powerful, to govern. Skt. क्षयति; thou. mayest rule over. The sense is almost pr. ind. Pah. *pātaxšāhīh bē kūn*.

*havanam-* gen. pl. of the refl. pron. *hava-* *hva-*; Skt. स्व-; own, one's own, my own, thy own, his own (referring to all three persons according to context). GAv. *ša-* thine own. Pah. *šēšān*. See Kanga Av. Gram. § 233 p. 152.

*dāmanam-* gen. pl. of *dāman-* sb. nt. creation; Skt. धामन्- dwelling place, abode (pl.); creature, creation (coll.); from  $\sqrt{\text{dā-}}$  to create, to make; Pah. Ver. *dāmān*. For the declension of the word see Kanga Av. Gram. § 146.

*vasō-* adv. at will. See *vasas-ca* above.

*āpō-* acc. pl. of *āp-* sb. f. waters; Skt. अपा, आपः, अपाम्; Pah. *āp*, *āv*; ideogram *mayā*.

*urvarā-* acc. pl. of *urvarā-* f. plants, trees; Skt. उर्वरा; Pah. *ōrvar*, *ūrvar*,

\* mere transcription of Av.



*vīspā-* acc. pl. of *vīspa-* adj. nt. Skt. विश्वा; all, every, whole, entire, universal. Pah. harvisp.

*vohū-* acc. pl. nt. of *vohu-* *vayhu-* adj. Skt. वहु-; good, excellent, beneficent. Pah. Ver. āpātīh 'prosperity'.

*aša-ciθra-* acc. pl. having the seed of Aša- truth, righteousness; comp. of *aša+* *ciθra-*. Taraporewala translates 'the seed of Aša', i. e. 'produced by or in accordance with the Law of Aša'.

*ciθra-* in the sense of progeny, family, offspring, race is found in comp. words like *daēvō-ciθra*, *hvara-ciθra*. The word is found in OPer. Inscr. in the phrase *ariyah-ciθrah-* 'of the Aryan race' (Behistun Inscr.). In NPer. it becomes *čihr-* countenance, face, as in the name *Minō-čihr* Av. *Mainyu-ciθra*. cf. the Man. MPer. *cyhr* 'face'; Parthian *cyhr(g)*. 'form, appearance'. The other meaning of the word *ciθra-* Skt. चित्र- means 'clear' adj; cf. *hu-ciθra-* = 'beautiful', lit. 'of good appearance' and *duš-ciθra-* 'ugly'; Pah. *čihrak* and *čihrik* 'visible'. Pāzand *čihara-* 'essence, origin, source'. Pah. Ver. *kē hač ahrādih paḍtakīh*, 'whose manifestation is from righteousness'. This is further explained by the commentary *bun ut bar* = origin and fruit, from beginning to end.

*xšayamnəm-* acc. sg. of *xšayamna-* pr. part. Ātm. of  $\sqrt{x\dot{s}i}$ - to rule, to reign; ruling i. e. powerful; Pah. *pātōxšāhīh* = sovereignty, rule, reign.

*ašavanəm-* acc. sg. of *ašavan-* adj. holy, righteous; Skt. ऋतावन्. Here sg. used collectively in a pl. sense. Pah. Ver. *ō ahrōβān* 'unto the righteous'.

*dāyata-* impv. 2 sg. Par. of  $\sqrt{dā}$ - to make, to create; make ye. Note:  $\sqrt{dā}$  is irregular in some of the conjugational form. cf. Kanga Av. Gram. § 339 Note p. 196. Pah. Ver. *dēhēy*, 'do thou give, do thou make'.

*a-xšayamnəm-* acc. sg. of *a-xšayamna-* pr. part. Ātm. of  $\sqrt{x\dot{s}i}$ - to rule, to be powerful, with *a-* neg. pref. meaning un, not; unruling, without power. See the word *xšayamnəm* above. Pah. *a-pātōxšāhīh*.

*drvaṇtəm-* acc. sg. of *drvaṇt-* (GAv. *drəgvant-*) wicked, fiendish. Barth. (Air. Wb. 774-777) takes this word *drəgvant-* to be originally *druj-* *vaṇt-* and translates 'follower of the Lie', i. e. wicked. The *druj*, is the same word as Skt. दुष्ट and in both the languages the word is f. and means 'enemy' or 'falsehood' (the enemy of God's order). There is also a  $\sqrt{druj}$ - Skt. दुष्ट- to be inimical and to tell a lie. Barth. rightly regards the word *drvaṇt* as identical with *drəgvant*. Kanga suggests that *drvaṇt* is the pr. part. Par. of  $\sqrt{dru}$ - Skt. द्रु- to go astray, to run away and translates lit. 'one who has turned away (from the right path)'; according to him the word means 'sinner or wicked' Pah. *ō druvandān* 'unto the infidels'.



# Text

*Vasō-xšaθrō xyāt ašava, avasō-xšaθrō xyāt drvā, gatō, hamistō, nižberatō  
kata Spəntahe Mainyēnš dāmabyō, varatō avasō-xšaθrō.*

# Translation

May the righteous ( man ) be ruling- at- will ! may the wicked be powerless, defeated, combated, and thrown out from the creations of the Holy Spirit, surrounded and powerless !

# Notes

*vasō-xšaθrō-* nom. sg. of the comp. *vasō-xšaθra-* adj. used adverbially; ruling at one's own will, free, independent; derived from *vasō*, GAv. *vasō* adv. at one's pleasure or will + *xšaθra-* power, kingdom. cf. Y. IX.17 : *ni taṭ yaθa gaēθāhva vasō-xšaθrō fra-carāne tbaēšō-taurvā drujəm-vanō* = ' (all) this I ask so that in the provinces I may move about ruling-at-will, over-coming opposition and conquering the druj- the unbeliever... ' See Y. 57.24 : *yō daēnō-disō daēnayāi vasō-xšaθrō fracarāiti aoi yam astvaitīm gaēθam* = ' who ( i. e. Sraoša yazata ) the Revealer of the Law for the Faith ( of Mazdā ) moves about, ruling-at-will, upon (this) which is the corporeal world ' . cf. Yt. X.112 : *ātaṭ āhva pasu-vīra vasō-xšaθrō fra-carāite* = ' then their own cattle and men move about ruling-at-will ' . cf. the word *vasasō-xšaθrahyā* in Y.43.8 and Barth. ( Air. Wb. 1383 ) remarks that the meaning is the same as the comp. *vasō-xšaθrō* in Y. 9.17; 57.24. and Yt. X.112 and he translates ' the unlimited kingdom ' . Note the ə at the end of the first component is clearly a ' glide ' between the syllables -as and *xša-*. Pah. *kāmak-šatāḍ*.

*xyāt-* opt. 3 sg. Par. of *√ah-* Skt. अस्- to be; may he be. There is another form *hyāt* ( rare ). cf. Kanga Av. Gram. § 336 p. 194. Pah. *hōmānd* ' may they be ' ; variant rendering *hēnd* ' they are ' .

*ašava-* nom. sg. of *ašavan-* adj. holy, righteous.

*a-vasō-xšaθrō-* nom. sg. of *a-vasō-xšaθra-* not ruling-at-will; see *vasō-xšaθrō* above. Pah. *a-kāmak-šatāḍ*.

*drvā-* nom. sg. *drvant-* adj. see *drvantəm* above. See Jack. Av. Gram. § 291; Kanga Av. Gram. § 134.

*gatō-* nom. sg. of *gata-* ppp. of *√gam-* to go; gone. Pah. Ver. *ān ī mat* *ōstēt*.



*hamistō-* nom. sg. of *hamistā-* ppp. of  $\sqrt{mi}$  with *ham-*, to send away, to renounce, to defeat, to deprive of; thrown down, defeated (Barth. Air. Wb. 1778). See Y. LXI. 2 where we have *hamistōe nizbərətōe vīspayā drvatō stōiš* = 'for the defeat and for the driving away of the entire world of the wicked'. I think the Av.  $\sqrt{mi}$ - Skt. *मि* means 'to oppose, to combat' and the word would then mean 'combated, fought'. cf. the Av. word *hamaē-stār-* opponent, combatant. Whether OPer. *hamiθiya-* and *miθah-* also belong here, as prof. Herzfeld claimed, is an open question. R. G. Kent reads the OPer. word *hamiciya-* adj. and translates 'rebellious'. Pah. Ver. *hamistārīk-* noun 'opposition, enmity, antagonism'.

*nižbərətō-* nom. sg. of *nizbərətā-* ppp. of  $\sqrt{bərə-}$  with *niž-*, pref. to drive out, to cast out, to hurl; cast out, thrown out, hurled back. Pah. *bē bōrt-* (ligature *a* is read as *t*).

*varatō* [ or *varətō* ] - nom. sg. of *varətā-* ppp. of  $\sqrt{var-}$  Skt. *वृ-* to surround; surrounded, cut off from communication or retreat. Pah. pat *vartakīh* 'in captivity, through surrounding'; cf. NPer. *bardeh* 'prisoner'; Manichaean MPers. wrdg.

*haca-* prep. governing the noun *dāmabyō-*; Skt. *सच्चा*; with abl. from ( of place and time ); by ( of agent ); on account of, owing to, because of ( of cause ); after, according to ( of manner ).

*dāmabyō-* abl. sg. of *dāman-* sb. nt. from  $\sqrt{dā-}$  Skt. *धामन्-*; dwelling place, abode ( pl. ); creature, creation ( coll. ); Pah. Ver. *dāmān*.

*spēntakē-* gen. sg. of *spēnta-* adj. holy, bountiful, bounteous, beneficent. Pah. *spēnāk*.

*mainyōuš-* gen. sg. of *mainyu-* spirit; Pah. *mēnōk*.

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## Text

*Haxšaya azəm-ciṭ yō Zərəθuštrō fratəma nmānanqmca, vīšəmca, zaṇtunqmca, daxyunəmca, aiṇhā dāēnayā. anumatayaēca anuxtayaēca anvarštayaēca yā Ahūiriš Zərəθuštriš.*

## Translation

Even I, who am Zərəθuštra, will guide the leaders of ( these ) houses, villages, provinces and countries, to think in accordance with, to speak in accordance with and to act in accordance with this Religion, which is of Ahura, revealed by Zərəθuštra.



Notes

*haxšaya-* impv. 1 sg. caus. Ātm. of  $\sqrt{hac}$ - to follow, to guide; used in the sense of subjv. with a fut. connotation 'I will lead' (Kanga). Barth. (Air. Wb. 1740) regards this as opt. 1 sg. Ātm. and translates it interrogatively 'shall I incite?'. Pah. *hāčāni* 'I will lead, I will guide'.

*azom-ci-* First per. pron. nom. sg. I and *ci-* encl. particle meaning, even. Pah. *man-ič*.

*yō-* rel. pron. nom. sg. m. who; Pah. *kē*

*Zarathuštrō-* nom. sg. of *Zarathustra-* Proper Name; the Prophet of Ancient Iran. Pah. *zartōšt*.

*fratama-* acc. pl. of *fratama-* common noun m. Skt. *प्रथम-*; Pah. *fratōm*; (1) 'leader', a chief person; (2) The word is a superl. of *fra-*; foremost, first, supreme. cf. compar. *fra-tara-* former, earlier, better. From this word abst. noun *fratematāt* is made by adding the noun suff. *tāt* meaning 'pre-eminence'. cf. Yt. XIII 95. Pah. *ān ī frāč-tōm*, 'those who are the foremost'.

*nmānanam-ca-* gen. pl. of *nmāna-* *dāmāna-* sb. nt. house, abode, from  $\sqrt{dam}$ - to dwell; *ca-* encl. particle, and. Pah. Ver. *hač mānān*.

*vīšam-ca-* gen. pl. of *vīs-* village, clan. cf. Skt. *विश-* 'house, dwelling'. OPer. *viθ* 'house, royal house, royal clan'. Lat. *vicus*. Pah. *hač vīšān*.

*zantunam-ca-* gen. pl. of *zantu-* sb. m. country (union of villages); Pah. *zand*, a mere transcription; Skt. *जन्तु*; Pah. Ver. *hač zandān*.

*daxyunam-ca-* gen. pl. of *daxyu-* (sometimes *daṅhu-*, *daṅhu-*) sb. f. province, city. Pah. Ver. *hač matā-ān*. Ir. *dēhān*.

*aiṇhā-* gen. sg. of dem. pron. a- f. of this. Skt. *अस्या-*; Pah. O *ēn*.

*daēnayā-* gen. sg. of *daēnā-* f. Religion; from  $\sqrt{di}$ - to see. Pah. *dēn*.

*anumatayaēca-* dat. sg. of *anu-maiti-* f. to think according to, to think in accordance with; *anu-* according to + *maiti-* thought from  $\sqrt{man}$ - to think. Pah. *apar-manišnīh*.

*anuxtayaēca-* dat. sg. of *anuxti-* f. to speak according to, to speak in accordance with; *anu-* according to + *uxti-* speech, speaking, from  $\sqrt{vac}$ - to speak. Pah. *apar-goβišnīh*.

*anvarštayaēca-* dat. sg. of *anvaršti-* f. to act according to, to act in accordance with; *anu-* according to + *varšti-* action, from  $\sqrt{varaz}$ - to perform, to do. Pah. to *apar-varžīšnīh*.

*yā-* rel. pron. nom. sg. f. Skt. *या*, antecedent to the word *daēnayā*; which. See Kanga Av. Gram. § 227. p. 149.

*āhūiriš-* nom. sg. of *āhūiri-* adj. f. pertaining to Ahura. Pah. *ī ōhrmazd*, of Ohrmazd.

*Zarathuštriš-* nom. sg. of *Zarathuštri-* adj. f. revealed by *Zarathustra*.



# Text

*Ravasca xāθrəmca āfrīnāmi vīspayā ašaonō stōiš; azasca dužāθrəmca  
āfrīnāmi vīspayā drvatō stōiš.*

# Translation

I pray for the affluence and ease to the world of the righteous and  
distress and difficulty to that of the wicked.

# Notes

*ravasca*-acc. sg. of *ravah-* *ravanh-* sb. nt. (1) clear space, open country.  
(2) freedom, liberty; (3) affluence, happy state. cf. *rava-* adj. or *rañu-* hastening,  
going speedily, fleet, rapid; cf. *rao-raθa-* written for *ravθ-raθa-* adj. 'having  
speedy chariots'; *ravas-carāt-* adj. 'moving or living in open country'; *ravθ-*;  
*fraoθman-* sb. nt. 'whose flying is quick'. cf. *ravθ-* acc. sg. Yt. XIII.99,107; XIX  
85; *ravasca-* acc. sg. Y. Hā 8.8; *ravanh-* dat. sg. Yt. X.5; *Mihir Niñāyišn* 14;  
*ravθhu-* loc. pl. Vend. 18.10. Here it is an antonym of *azasca*, 'distress,  
difficulty'. Pah. Ver. *frāxīh*, 'plenty, prosperity'. Skt. Ver. *vṛddhatvam*.

*xāθrəmca*- acc. sg. of *xāθra-* comfort, ease; Etym. doubtful; cf. the word  
*dužāθrəmca* 'discomfort,' antonym of *xāθra*. Pah. *xārīh*.

*āfrīnāmi*- pr. 1 sg. Par. of *√ā-frī-* to bless, to pray for; cl. 9; I pray  
for. Pah *āfrīnom*.

*vīspayā*- gen. sg. of *vīspā-* adj. f. qualifying the noun *stōiš*; all, entire,  
whole. Pah. *harvisp*.

*ašaonō*- gen. sg. of *ašavan-* righteous, holy; of the righteous, of the  
holy. Pah. *ān ī ahrōβān*.

*stōiš*- gen. sg. of *sti-* f. existence, creation, world; from *√ah-* to be, to  
exist. Pah. *sti-*; Skt. *sti-* sb. m.

*azasca*- acc. sg. of *azanh-* *azah-* nt. distress, calamity, straitness,  
affliction. Skt. *अहस्*; Pah. *tangīh*.

*dužāθrəmca*- acc. sg. of *dužāθra-* nt. discomfort; derived from *duš* or  
*duž*, Skt. *duṣ-* dur- inseparable pref. evil, bad + *āθra* comfort; (etym. doubtful)  
calamity, misery. Pah. Ver. *dušxārīh*, 'difficulty, trouble, misfortune'. The  
word occurs only twice in Av. literature; once here and once in Av. Fr. of Aog.  
Skt. Ver. *aśubham* cf. Aog. 53 *aša apaire ayan dužāθram*, 'then later in the  
day there is distress'.



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**Text**

*Fravarāne Mazdayasnō Zaraθuštriš vīdaēvō Ahura-tkaēšō. Hāvanē ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca.*

*Sāvaŋhē vīsyāica.... raθwam ayaranamca asnyanamca māhyanamca yāiryanamca sarōdanamca yasnāica vahmāica xšnaoθrāica frasastayaēca.*

*zoŋ:- yaθā ahū vairyō zaotā frā mē mrūtē.*

*rāspī- yaθā ahū vairyō yō zaotā frā mē mrūtē.*

*zōt- aθā ratuš ašātci haca frā ašava vīdvā mraotū.*

**Translation**

I profess myself to be a Mazdā-worshipping follower of Zaraθuštra, an opponent of the daēvas and acting according to the Law of Ahura,

for the worship, veneration, propitiation and glorification of Hāvani, holy, lord of holiness,

for the worship, veneration, propitiation and glorification of Savaŋhi and Vīsa, holy, lord of holiness,

for the worship, veneration, propitiation and glorification of the lords of the Days, of the Periods of the Day, of the Periods of the Month, of the Periods of the Year and of the Year as well.

The Zaotar, officiating priest recites 'yaθā Ahu < nō > Vairyō' and the pious, learned (Rāspi-assistant priest) may recite 'aθā ratuš ašāt' - ciŋ haca.

**Notes**

*fravarāne-* pr. 1 sg. Ātm. of √var- to choose, to select, to choose for one's self; to like, to prefer; with fra- pref. (Skt. प्र + कृ-) to profess a religion; cl. 9; I profess myself. pr. var-, vāur-, varənu-, varənv-, varən-; (aor, varənaēta-; ) ppp. varəta-. Pah. franāmom.

*Mazdayasnō-* nom. sg. of Mazdayasna- sb. m. Mazdā-worshipper; derived from Mazdā- Lord and yasna- worshipper, from √yaz- to worship. Pah. Mazdyast.

*Zaraθuštriš-* nom. sg. of Zaraθuštri- adj. Note that the adj. Zaraθuštri- applied to persons means 'a follower of Zaraθuštra', when applied to the daēnā (religion) it means 'revealed by Zaraθuštra'. Pah. ī Zartōšt.

*vīdaēvō-* nom. sg. of vīdaēva- adj. hostile to the Daēvas; opposed to the Daēvas- cf. Skt. विदेव; vī- vi- Skt. वि, meaning 'apart, asunder, away from, against'. This is also used as a verbal pref. + daēva- daēva's. Pah. yut-dēv.

*Ahura-tkaēšō-* nom. sg. of Ahura-tkaēša-adj. following the doctrine of Ahura; derived from Ahura- sb. m. Skt. अशु- God, + tkaēša- doctrine,



dogma. The word *ṭkaēša-* also means 'teacher', from *√ci-* to teach, to promise, to attribute. Pah. *Ōhrmazd- dātistān*.

*hāvanē-* dat. sg. of *hāvani-* sb. m. the *Hāvani*, the second of the five divisions of the day when the Haoma Ceremony is generally performed from sunrise to mid-day; the genius of *Hāvani*, the time of the Haoma Ceremony, derived from *√hu-* Skt. *हृ-* to pound, to press. cf. Skt. *सवन*. See *hāvanīm* acc. sg. adj. qualifying the noun *ratūm*, i. e. period, time in Y. Hā IX. 1. Pah. *Hāvan*.

*ašaone-* dat. sg. of *ašavan-* adj. m. Skt. *ऋतावन्-* holy, righteous. Pah. *ahlōβ, ahrōβ*.

*ašahe-* gen. sg. of *aša-* sb. nt. Skt. *ऋत-* truth, righteousness; of righteousness. Pah. *ahrādih*.

*raθwe-* dat. sg. of *ratu-* sb. m. (1) any settled point of time, fixed time, an epoch, period; (2) Lord, master, leader, judge; designation of every being of the Aša-world looked upon as authority in any sphere. Here the word is used in this particular sense; dat. sg. used in the sense of gen. sg. Pah. *rat*.

*yasnāica-* dat. sg. of *yasna-* sb. m. for the worship; from *√yaz-* to worship. Pah. *yazišn*.

*vahmāica-* dat. sg. of *vahma-* sb. m. for the veneration, for the adoration. Pah. *niṭāyišn*. Barth. derives it from *√yan-* to win, Kanga derives it from *√vah-* *vanh-*, Skt. *वच्-* to love, to revere.

*xšnaoθraica-* dat. sg. of *xšnaoθra-* sb. nt. for the propitiation, for the pleasure; from *√xšnu-* to please, to propitiate + *θra-* noun suff. and *ca-* encl. particle, and. Pah. *šnāyēnitārih*.

*frasastayaēca-* dat. sg. of *frasasti-* sb. f. Skt. *प्रशस्ति-* glorification, glory, fame, esteem, good reputation; from *√sañh-* to command, to glorify. Pah. *frāč aparikānih*.

*sāvayhē-* dat. sg. of *Sāvayhi-* sb. f. increaser of prosperity; Name of the divinity associated with *Hāvani*; derived from *√su-* to benefit, to be profitable, to be useful. Pah. *savang*, with a gloss *mēnōk ē apāk Hāvan hamkār* i. e. 'the spirit who is a collaborateur of *Hāvan*'.

*vīsyāica-* dat. sg. of *vīsyā-* sb. f. Lord of the village or clan, a divinity associated with *Hāvani*. cf. Y. 19 § 18. Pah. *vis- ič*.

*raθwam-* gen. pl. of *ratu-* sb. m. See note on *raθwe* above.

*ayaranamca-* gen. pl. of *ayara-* sb. nt. day, day-time. The two forms *ayan-* and *ayar-* (both nt.) are found mixed up in the declension as often happen with neuter nouns in *-ar* and *-an* (Jack. Av. Gram. § 337). Kanga (Av. Dict. p. 42) mentions that there is sometimes a distinction observed between the two, *ayan* being used for the hours of daylight as contrasted with night (*xšafnas-ca*), whereas *ayar* means the whole day of 24 hours. In



Skt. also we have these two stems अहर् and अहन् mixed up in the declension ( Whitney Skt. Gram. § 430 ). But in Skt. both the stems refer to the hours of daylight only. cf. अहनी ( du. ) RV. VI. 58.1; and in VI. 9.1. अहश्च कृष्णम् अहरजुनम् च ' the dark day and the bright day ' ( Monier Williams Dict.p. 124 ). cf. Av. ayarə-drājah- sb. nt. ' duration of one day '.

*asnyanamca-* gen. pl. of asnya- sb. nt. the Gāh or the parts of the day which are five viz. Hāvani, Rapiθwina, Uzayeirina, Aiwisruθrəma and Uṣahina; Name of the deities presiding over the five periods of the day; of the periods of the day. Pah. asnēy, a mere transcription.

*māhyanamca-* gen. pl. of māhya- sb. nt. one of the two divisions of the month a fortnight; the first fortnight from the New Moon upto the Full Moon; the second fortnight from the Full Moon upto the New Moon. Skt. मास्य-. Pah. māhikān.

*yāiryanamca-* gen. pl. of yāirya- sb. nt. season, season-festivals; Gāhānbārs. The Gāhānbārs are six in number each held for five days, and severally ending on the 45th, 105th, 180th, 210th, 290th and 365th day of the Parsi Year. When the year was fixed to begin at the Vernal Equinox, they were probably intended originally to celebrate the periods midspring, midsummer, the beginning of the autumn, the beginning of the winter, mid-winter and the beginning of the spring. In later times, they were supposed to commemorate the creations of the sky, the earth, the water, vegetation, animals and men ( Kanga Av. Dict. p. 426 ). Pah. Gāsānbār.

*sarədanamca-* gen. pl. of sarəda- sb. m. Skt. शरद्- the solar year, a year of 365½ days. Pah. sāl; OPer. Inscr. θard-; khot, sala-; Sogd. srə-; Oss. Digor sārda; Oss. Iron. sārda-; Arm. Loan word sard- in nava sard ' new year ' ; Turf. MPer. sār and NPer. sāl.

*viðvā-* nom. sg. of viðvaṇh- (1) adj. m. learned, knowing, acquainted with, pft. part. Par. of √vid- to know. (2) noun. scholar. Skt. विद्वान्.

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## Text

*Frastuyē humatōibyascā hūxtōibyascā hvarštōibyascā mθwōibyascā  
vaxədwōibyascā varštōibyascā.*

*Aibigairyā-daiθē vīspā humatācā hūxtācā hvarštācā; paitiricyā-daiθē  
vīspā dušmatācā dužūxtācā dužvarštācā.*

## Translation

I praise good thoughts, good words and good deeds worthy to be thought, spoken and done.

I hold fast all good thoughts, good words and good deeds. I renounce all wicked thoughts, wicked words and wicked deeds.



# Notes

*fra-stuye-* pr. 1 sg. Ātm. of √stu- to praise with fra- pref. I praise, I glorify; Skt. स्तु-; Pah. stūtan; stāyītan; Pah. Ver. frāč stāyom.

*humatōibyasā-* dat. pl. of humata- Skt. सुमत- good thought; for good thoughts; noun nt. Pah. humat; cā- encl. particle.

*hūxtōibyasā-* dat. pl. of hūxta- nt. Skt. सूक्त- good word, good utterance; ca- encl. particle. Pah. hūxt.

*hvarštōibyasā-* dat. pl. of hvaršta- nt. good deed, good action; cā- encl. particle. Pah. hvaršt.

*maθwōibyasā-* dat. pl. of maθwa- worthy to be thought, from √man- to think + θwa suff. See Kanga Av. Gram. § 565 p. 266-267 and Jack. Av. Gram. § 792. p. 221 and § 717 p. 197. Pah. Ver. pat manišn, 'by means of thought'.

A deriv. adj. is made by adding -tva- θwa directly to the root in its strong form. Such a verbal adj. is regularly inflected to the a-declension. Verbal adjectives are generally formed by suffixing θwa, θwya (changeable to tva-) tva-, ata- or sometimes ta- or ya- directly to the root, the vowel of which is, in most cases guṇated. e. g. xšnaoθwa- 'worthy of propitiation'; upabərəθwa- 'fit to be carried'; frayaštva- 'worthy of adoration'; gəθwya 'what must or ought to be sung'. cf. Vr. 12.3 daēnayāśca Māzdayasnōiš maθwanamca vaxəθwanamca.

*vaxəθwōibyasā-* dat. or abl. pl. of vaxəθwa- adj. worthy to be spoken; derived from √vac- to speak, cf. vaxəθwanamca. Vr. XII. 3, gen. pl. Pah. Ver. pat. gōbišn = 'by means of word'.

*varštōibyasā-* dat. or abl. pl. of varštva- adj. worthy to be done, worthy to be acted; derived from √varəz- to work, to practise. cf. varštvanamca Vr. XII. 3, gen. pl. Pah. Ver. pat kunišn = 'by means of action'.

*aibi-gairya-daiθē-* I hold fast, I seize fast. A species of Gerund or Absolute (indeclinable) in -ya seems to occur in the following instances with daiθē; Av. aibi gairya- seizing = Skt. °gīrya-, Av. paitiricyā- throwing away. (Jack. Av. Gram. § 718 p. 197) Pah. Ver. bē girišnīh dahom : 'I catch hold of'.

*paitiricyā-daiθē-* I renounce, I throw away. Pah. Ver. bē hilišnīh dahom = 'I forsake, I renounce'.

*vīspā-* acc. pl. of vīspa- Skt. विश्व- all. Pah. Ver. harvisp.

*humatā-cā-* acc. pl. of humata- nt. good thoughts + cā encl. particle; and. Skt. सुमत-.

*hūxtā-cā-* acc. pl. of hūxta- nt. good words. Skt. सूक्त-.

*hvarštā-cā-* acc. pl. of hvaršta- nt. good deeds.



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# Text

*Fērā vō rāhī; Aməša Spəntā! yasnəmca vahmēmca, fērā manahā, fērā  
vācāhā. fērā šyaobanā, fērā aṇhuyā, fērā tanvascīt xaxya uštanəm. Staomī  
Ašəm. Ašəm Vohū.*

# Translation

I dedicate unto you, O Holy Immortals! worship and praise, with thought, with word, with deed, with the impulse of the soul ( aṇhuya ) and with the very life of my own body.

# Notes

*fērā*— Gāthīc form of YAv. *frā-*, *fra-*, Skt. *ṛ-* pref. forth, forward, going with the verb *rāhī*. *pah.* *frāc*, *frāz*.

*vō*— Second per. pron. dat. pl. unto you; *vō*, *vā*. *vā* are the forms mainly used in the Gāthīc dialect.

*rāhī*— *h-aor.* 1 sg. *Par.* of *√rā-* Skt. *ṛ-* to dedicate, to bestow with *fērā*— pref. 'I dedicate'. Skt. *ṛ-* s-aor. subjv. cf. Y. XII *fērā ... rāhī* ( s-aor. 1 sg. *Ātm.* of *√rā* with *fērā*— pref. ) 'I attribute completely', governing dat. of person and acc. of thing. ( Barth. Air. Wb. 1518 ). cf. the noun from *√rā* *rāitī* sb. f. ( Skt. *ṛ-* adj. ready, willing ) 'readiness to serve'; (2) noun meaning 'liberality, gift, generosity'. *Pah.* *rāitēnom* 'I dedicate' with *frāc*— *frāz*— pref. Skt. Ver. *dakṣiṇayāmi*.

*Aməša Spəntā*— voc. pl. of *Aməša Spənta*— Proper Name; Oh *Aməša Spəntas*— Bountiful Immortals! *Aməša*— immortal and *spənta*— bountiful, beneficent, bounteous. *Pah.* *Amhar-spandān*.

*yasnəmca*— acc. sg. of *yasna*— sb. m. Skt. *यज्ञ-* worship, prayer, act of worship; derived from *√yaz-* to worship. *Pah.* *yazišn* (2) name of the Av. Text *Yasna*, consisting of 72 *Hās* or Chapters.

*vahmēmca*— acc. sg. of *vahma*— sb. m. prayer, praise, adoration. *Pah.* *nīyāišn*— 'litany; song, hymn'. The root of the word is rather doubtful. Barth. derives it from *√van-* to win; so also Reichelt. Jack. gives the stem *vap-*, *vaf-* to praise. K. E. Kanga derives it from *√vah-* *vaṇh-* Skt. *वस-* to love, to revere + *mā-* suff. The word is frequently used in the Av. and of frequent occurrence. There are other meanings of *vah-* (1) to grow bright (Skt. *उज्जति*), *pr.* *usa-*; (2) to dwell (Skt. *वसति* 'he stays, he dwells'), *pr.* *vaṇha-*; (3) to put on, to invest, to wear (Skt. *वस्ते, वसानः*) *pr.* *vaṇha-*.

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*manahā-* inst. sg. of *manah-* *manah-* Skt. मनस्- sb. nt. with thought, from √man- to think; by means of thought, by means of mind; with thought. Pah. Ver. pat mēnišn.

*vacahā-* inst. sg. of *vacah-* *vacaḥ-* Skt. वचस्- sb. nt. speech, word, formula; with word, with utterance or speech; from √vac- to speak. Pah. Ver. pat gōβišn.

*šyaoθanā-* inst. sg. of *šyaoθna-* sb. nt. action, deed; from √šyu- to move, cf. Skt. व्योत्न- 'enterprise'; with action, with deed. Pah. Ver. pat kunišn.

*aṇhuyā-* inst. sg. of *aṇhuya-* sb. f. with conscience, with the heart. Pah. Ver. pat oš.

*tanvascī-* gen. sg. of *tanu-* f. body, self and cit- encl. particle; even, also. The word *tanu-* implies the 'self' of man, not merely his body. In Av. and in Veda, the word *tanu-* has this wider meaning, specially when it is followed by the refl. pron. *ša-* Skt. स्व as here; of (his own) self. Pah. Ver. pat tan.

*šašyā-* gen. sg. f. of the refl. pron. *ša-*; Skt. स्वस्या: cf. Y. Hā 30.2 *šašyāi*, dat. sg. f. of the pron. adj. *ša-*; Skt. स्वस्यै. In the RV. this sort of pron. ending is found only twice- स्वस्मिन्, loc. sg. nt. in RV. I.132.2 and स्वस्या:, gen. sg. f. in RV. IX.79.3 (vide Grassmann Wörterbuch 1619-21). In Avesta there are only three forms of *ša-* showing pronominal endings, viz. *šahmi-* loc. sg. m. or nt.; *šašyāi-* dat. sg. f. Y. 30.2; *šašyā-* gen. sg. f. Y. 33.14; 11.18; 13.4. See Barth, Air. Wb. 1784-85. Pah. Ver. ān-ic ī šēš 'his own, one's own'.

*uštānəm-* acc. sg. of *uštana-* *uštāna-* life, vital power, life-force; the very life (of my own body). Pah. Ver. gyān = 'life'. Jack, says that it is 'the vital power, the physical life inherent in the body and lost at death'. Skt. Ver. *jīvaṃ*. Barth. is uncertain about the etymology. Prof. Taraporewala derives it from √vas- uš- (Skt. उष्-) to burn, to be hot + ending *ana-* *āna* pr. part. *Ātm-*. See Divine Songs of Zarathuštra, p. 212-213 and 395. Prof. Bailey has discussed this word fully in the TPS 1954 in his paper 'Indo-Iranian Studies- II, p. 135'. According to prof. Bailey, in the Av. both Gāthic and Later- *uštana-* *uštāna-* 'life, vitality' is frequent and its Pah. equivalent is *jān* 'breath, soul'. He quotes Khot. equivalents *uštānā* and *uštām*. He proposes to trace in Av. *uštāna* and Khot. *uštāna* a verbal base *uš-* and *tana-* attested in the regular inf. in OPer. *tanaiy-* and MPer. and NPer. *tan*. Then from *uš-* a verbal base *vaz-* 'to be strong, great' found in OPer. Inscription *vazraka-* great; *ioan* word, in Sogd. *wzrk*, Turfan Iran *wzrg*.



## Yasna Hā XII

### Introductory Remarks

Zoroastrian missionaries had a very tough job in the beginning and they felt the need to demand repeated abjurations of the 'daēvas' from those whom they succeeded in winning over. Such abjuration is accordingly recited with great vigour in the ancient Confession of the Faith, wherein the term *vī-daēva* 'opposed to the Daēvas' is a definition of religious belief of equal value with Mazdayasna 'Mazdā-worshipper' and Zaratuštri 'follower of Zaratuštra'. This Confession of Faith, known from its first word as the *Fravarāne* (I profess myself, I confess myself) is repeated daily in Zoroastrian prayer and worship. Linguistically this chapter is among the oldest in the YAv. or the youngest of the Gāthic dialect. Although its language is characterised as pseudo-Gāthic, the text itself gives an impression of high antiquity, with not only citations in it from the Gāthās, but also a significant use of Gāthic imagery. Its kernel, in fact is the original avowal made by the followers of the Faith. This ancient text has been characterised as the vow or pledge which was required of someone being received into the Faith. The very first demand made upon him is that he should avow his worship of Mazdā and allegiance to his Prophet Zaratuštra. Secondly, he must declare his abjuration of the 'daēva's' and his acceptance of the Ahurian Doctrine and his veneration for beneficent or bounteous Spēnta-divinities. Mark the quotation from the Gāthās in para 1 : *yā zi cīcā vahistā* - Y. 47.5, 'yea, all things which are the best'; *yeŋhe raocōbis rōiŋwen xātrā* - Y. 31.7 'in whose lights all other lights are merged'.

The essential portions of this 'Fravarāne' are the last two paras which are recited by every Zoroastrian each time he ties on his Sacred Girdle, known as 'Kusti'. They give the fundamental features of this Zoroastrian Religion- the establishment of peace and the stopping of bloodshed and warfare. The positive type of faith is the active suppression of evil. It is gleaned from this text that there has been a strong and active opposition to the daēvas and the daēva-worshippers. Another fundamental feature of the Zoroastrian Faith is *ṣaētvadaθa* 'self-sacrificing', 'self-dedicating', 'self-devoted' as mentioned in para 9 of the text. Ethically commitment is to the Prophet Zaratuštra's grand basic teaching of good thoughts, good words and good deeds- *humata, hūxta, hvarēta*. The quintessence of the moral and ethical teachings of Zaratuštra may best be summed up in that doctrinal triad, so familiar to every reader of Avesta. This brief triad forms the pith and kernel of the teaching of the Prophet of Ancient Iran.

- 1 -

### Text

*Nāsmi dažvō. Fravarāne Mazdayasnō Zaratuštriš vīdažvō Ahura-  
-kkažšō, staofā Amōšanam Spēntanam, yaštā Amōšanam Spēntanam. Ahurād*



*Mazdāi vanjavē vokumaitē, vīspā vohū cinahmī, ašāunē, raēvaitē, xarənanuhaitē,  
yā-zī cīcā vahištā; ye'hē gāuš, ye'hē ašom, ye'hē raocā, ye'hē raocābīš rōiθawən  
zāθrā.*

### Translation

I am not the Daēva. I profess myself ( to be ) a Mazda-worshipping follower of Zaratuštra, opposed to the Daēvas, acting according to the Law of Ahura, a praiser of the Holy Immortals, and a worshipper of the Holy Immortals. I attribute all good ( things )- yea, all ( things ) which are the best-unto Ahura Mazda, the Good, the Lord of ( all ) goodness, the Righteous, radiant and glorious, whose ( is this ) Mother-Earth, whose ( is ) Righteousness, whose ( are ) the lights, with whose lights all types of happiness are merged.

### Notes

nāsmi- var. nāismi.

The phrase nāismi daēvō is. according to my opinion, misunderstood by Avestan scholars and is explained by them in various ways :

(1) Barth. ( Air. Wb. 1034 ) derives the word from √naēd- ( pr. nāis-, nis- ) to curse and translates ' I curse the daēvas '.

(2) Reichelt ( Av. Reader p. 177 ) follows Barth. and derives it from √naēd- to curse and translates ' I curse the daēvas and takes ' daēvō ' as acc. pl. with transition to the consonant declension.

(3) Geld. translates ' I disdain ( to be ) a Dēv ( worshipper )'; vide Zaratuštrische Religion im Avesta ( p. 23 ).

(4) Kanga explains the word as the causal of √nas- to perish and translates ' I cause the daēvas to perish '. In his Av. Gram. § 523 he remarks that it is made without the -aya- and the root is conjugated in the thematic conjugation with a vṛddhi strengthening.

(5) Rev. Mills ( S. B. E. Vol. XXXI p. 247 f.n. 5 ) translates ' I drive hence ' and adds that the word is probably derived from √nad- to curse.

(6) Spiegel translates ' I drive after ' and reads the word ' nāsmi ' quoting Kanga in his translation of Yasna p. 74 f. n. 2.

(7) Herzfeld ( Zoroaster and His World Vol. II 413 ff. ) translates " I challenge ( nāismī ) the gods, devō ( sic ). I swear as a Mazdayasnian Zoroastrian, vīdaevō ' enemy of the gods ', ahura-tkaēšō ' abiding in the law '. I acknowledge that all good that is Ahura Mazda's ". He explains the word ' nāismī ' thus : " nāismī, to √nid, IE. √\*naēd- MHG nit ' hatred '. Greek Ōneidos dēva, plus √nid is here opposed to Mazdāh plus √yad-, as elsewhere



nista to staota (= vow). The meaning is 'to defy', namely the invectives with which the heroes challenge each other before single combat. dēvō is not an 'unthem. acc. pl.' (Wb.) but ungrammatical and reveals from the start the decay of the language: the fravarāni is under no condition older than 400 B. C. and probably post-Achaemenian".

(8) A. V. W. Jackson (Av. Gram. § 665) takes it as s-aor. (subjv ?) of √nas- (caus. of √naš- to perish) which is employed in the causal sense without the -aya-.

(9) Pah Ver. of Y. XII. gives nikūhom which is adopted by Prof. Poure Davoud in the Pers. tr. of the Yasna. It is derived from inf. nikōhītan- to denounce, to censure. It is further explained by the Pah. Comm. thus: ku ka-m ahrāōih stāyīt, am dēv nikūhīt bavēnd; ašān pas-ic pat yūtākīh bē nikūhom, i. e. 'when I praised righteousness, the dēvs are censured by me; then I censure them exclusively'. Vide Pahlavi Version of Yasna ed. by B. N. Dhabhar p. 81.

(10) Skt. Ver. renders the word by nindayāmi devān. Vide Collected Sanskrit Writings of the Parsis Part II Ijīśni p. 33 by Ervad S. D. Bharucha.

I explain the phrase nāsmi daēvō in the following manner. I read the word nāsmi as Spiegel has edited and take it to be a comp. of nā, na, neg. particle, not and ahmi-asmi- meaning I am. The explanation of the word becomes quite simple. I take the word daēvō as nom. sg. of daēva-. Thus there is nothing ungrammatical in this phrase as the above mentioned scholars have understood. As the formation of the word nāsmi was misunderstood by all the scholars and even by the Pahlavi and Sanskrit translator, they have incorrectly derived the word nāsmi-variant nāismī and have taken daēvō. nom. sg. in the pl. sense. cf. similarly the word nāst in Fravartēn Yt. (Yt. XIII 89), which is explained by me as na, nā meaning not and ast, impft. 3 sg. Par. of √ah- to be. Skt. अस्- (Jack. Av. Gram. § 192 and § 532). The word means 'was not, did not belong to'. I quote the text referred to above as under.

yō paōiryō stōiṣ astvaiṭyā staoṭ ašēm, nāist daēvō, fraorānta Mazdayasnō Zaratūštriṣ vīdaēvō Ahura-tkaēšō.

I translate thus: Who (i. e. Zaratūštra) first in the corporal world praised righteousness, was not the daēva (or did not belong to daēva), professed himself to be a Mazdā-worshipping follower, the Zoroastrian, opposed to the daēvas and acting according to the Law of Ahura'.

Here the word nāist is hitherto misunderstood by the scholars and is regarded as the opposite of 'staoṭ' i. e. praised. In fine, I translate the hapax phrase in question nāsmi daēvō, 'I am not the Daēva'. This Y. Hā XII is known as the Zoroastrian Creed. So far as the Avestan scholars have not seen in the word the compound of na, nā + asmi, pr. 1 sg. of √ah- to be.



*daēvō-* nom. sg. of *daēva-* *daēva*, false god. In Zoroastrianism, the word is degenerated to stand for demon. In the Gāthās, the concept of *Daēva* is connected with *usig-* *kavi* and *karpan*. The priests and professors of the old belief which designated the concept of God by *daēva-* Skt. देव- offered opposition to the introduction of the Zoroastrian Religion. Pah. dev.

*fravarāne-* pr. 1 sg. *Ātm.* of *√var-* Skt. वृ- to choose with *fra-* pref; *fra-var-* to profess (a religion), to confess, cl. 9 cf. *fraorənta*, impft. 3 sg. *Ātm.* of *√var-* with *frā-* Skt. मृ- pref. This is a technical term meaning 'to profess a religion' (Y. 57.24); I profess myself to be; I confess myself. Pah. *franāmom*.

*Mazdayasnō-* nom. sg. of *Mazdayasna-* adj. *Mazdā-* worshipping from *Mazdā*, Lord Wisdom + *yasna-* worshipper from *√yaz-* to worship; also as a noun, meaning 'a worshipper of *Mazdā*'. Pah. *Mazdayast*, *Mazdayasn*.

*Zaraθuštriš-* nom. sg. of *Zaraθuštri-* Patron. adj. follower of *Zaraθuštra*, the Prophet of Ancient Iran; descendant of *Zaraθuštra*; descended from *Zaraθuštra*; revealed by *Zaraθuštra*; relating to *Zaraθuštra*; a Zoroastrian.

Note that the adj. *Zaraθuštriš* when applied to persons means 'a follower of *Zaraθuštra*', when applied to the *daēnā*, meaning, 'Religion, Faith', it means 'revealed by *Zaraθuštra*'.

*vīdaēvō-* nom. sg. of *vīdaēva-* adj. opposed to the *Daēvas*, from *vī-* against, opposed + *daēva-* *daēva*, false gods. The name *Vīdaēvōdāta-* later *Vendidād-* is the name given to the Avestan Text, meaning 'Anti-demoniac Law'. Pah. *yut-dev*.

*Ahura-ṭkaēšō-* nom. sg. of *Ahura-ṭkaēša-* adj. acting according to the Law of Ahura; derived from *Ahura-* Skt. अमृत- and *ṭkaēša-* doctrine, law, dogma, from *√ciš-* to teach, to promise, to attribute. Pah. *Ōhrmazd-dāristān*.

The formula *fravarāne ... Ahura-ṭkaēšō* occurs very frequently throughout the Av.

*staotā-* nom. sg. of *staotar-* agentive noun, m. praiser, eulogiser; from *√stu-* Skt. स्तु- to praise + *tar-* agentive noun suff. The language is Gāthīc; ppp. *stūta*; with pref. *avi-* to praise; with pref. *apa-* to renounce; with pref. *ā-* to praise, *Ātm.* to swear upon (acc.), to swear upon the religion (Y. 12.8); with pref. *upa-* to pray; with pref. *us-* to renounce, to abjure, to deprecate; with pref. *frā-* to praise. Pah. Ver. *stāyom* = 'I praise, I eulogise'.

*Aməšaṇam Spəntanəm-* gen. pl. of *Aməša Spənta-* proper noun meaning, 'Bountiful Immortals', *Aməša Spənta-*; derived from *Aməša-* immortal, Skt. अमृत- a- neg. particle + *məša* = *mərəta* = *marta-* and *Spənta-* bountiful beneficent- the *Aməshāspands* of later Zoroastrian theology. These are the six ministers of Ahura, who might be compared to the 'archangels'. They are *Vohu-Manō-* Good Mind; *Aša-Vahišta-* Best Righteousness; *Xšaθra-* *Vairya-*



Desired Kingdom; Spənta-Ārmaiti- Perfect Beneficent Mentality, Devotion; Haurvatāt- Perfection, Wholeness, Salvation; Amərətāt- Immortality.

*yaštā-* nom. sg. of *yaštār-* agentive noun, m. worshipper; *√yaz-* to worship, to adore- Skt. यज्- + tar- agent noun suff. The suffix tar- is used in forming masculine and a few feminine nouns of agency and relationship. The suff. tar- is attached directly to the root; and radical i, u are generally strengthened before it. e. g. *dātar-* m. giver, creator, Skt. दातृ; *zaotar-* m. name of the priest, lit. invoker, Skt. होतृ-; 2) nouns of relationship- Av. *patar-* *pitar-* m. father, Skt. पितृ; *mātar-* f. mother. Skt. मातर. Pah. *yazom* = 'I worship'.

*Ahurāi Mazdāi-* dat. sg. of Ahura Mazdā- Proper Name. Ahura Mazdā, God of the Zoroastrians; unto Ahura Mazdā, Skt. असुर मेवा. Pah. Ō Ōhrmazd.

*vaŋhavē-* dat. sg. of *vohu-vaŋhu-* Skt. वसु- adj. good, Pah. vēh.

*vohumaitē-* dat. sg. of *vohumant-* adj. lit. possessed of goodness; having treasures, wealthy, rich; derived from *vohu-* and *mant-*, mat-poss. suff. Skt. वसुमते. Pah. vēh-patmān: 'of good measure, of just proportion'.

*vīspā vōhū-* acc. pl. of *vīspa vohu-* all good (things that are created); Skt. विश्वसु; Pah. harvisp apātīh = 'all prosperity'.

*cinahmī-* pr. 1 sg. Par. of *√ciš-* to attribute, to teach, to promise, to announce, cl. 7; I attribute. The root has a -na (in strong forms) an -n- (in weak forms) inserted immediately before its final consonant to form the pr. stem. The root itself retains its weak grade; the endings are attached directly to the stem. pr. cōiš, cīš, cinah- ciš. cf. para-cinasti- 'teaches, refers to' (Y. Hā XIX. 12). Pah. čāšom.

*raēvaitē-* dat. sg. of *raēvant-* adj. 1) rich, wealthy; 2) brilliant, splendid; 3) name of the mountain. Skt. रेवन्त. When applied to human beings, it means 'rich, wealthy' but when applied to divine beings, esp. to Ahura Mazdā, it means 'resplendent, brilliant, radiant'. The word *raēvant-* is also used as a Proper Name of the mountain, about which it is said in the Pah. Text Bunda- hišn 'Raevand-kuh' in Khorāsān, on which the Ātar-Burzīn (the Burzīn Fire) is established. It is called Raevand, because it is full of splendour. Pah. rāyōmand.

*šarənaŋhavitē-* dat. sg. of *šarənaŋhvant-* adj. glorious; derived from *šarənah*, *šarənaŋh-* sb. nt. glory (cf. Skt. स्वर्ग- sb. nt. 'bright space') + *vant-*; possessed of glory, glorious; superl. *šarənaŋhastama-* 'most glorious'. MPer. šarrah- ōmand.

*yā-* rel. pron. acc. pl. nt. which. The rel. pron. here has the value of the definite article or of the dem. pron.



*zi-* encl. particle, Skt. *iti*; originally means 'for, because' and generally introduces a reason-clause. But sometimes it introduces a well-known fact which is incontrovertible and self-evident. We can translate it here by the emphatic 'yea'.

*cīcā-* acc. pl. nt. of the interrog. pron. *ka-*. The *ci-* here is the nt. base of the interrog. pron. *ka-* which when joined with *ca-*, *cana-*, *cid-*, *api-* and *vā* gets an indefinite meaning 'any'. And this indefinite pron. with a *ya-* preceding means 'any whatever' i. e. all those. See Divine Songs of Zaratustra by Prof. Taraporewala p. 652. Pah. *čēkāmēč-ē*.

*vahištā-* acc. pl. nt. of *vahišta-* adj. superl. of *vohu-* best. Skt. वसिष्ठ.

The whole quotation *yā- zī cīcā vahištā* is found in Y. Hā 47.5, from where, it seems to have been quoted here-in Y. Hā 12 meaning 'even all those (things) that (are) the best'. The quotation may also be translated thus: 'what indeed are the very best things'. Pah. Ver. *pahlōmīh*, 'excellence, goodness, best state'.

*yeŋhe-* (GAṽ. *yehyā-*) gen. sg. of rel. pron. *ya-* whose. Skt. यस्य. Pah. *kē*.

*gāuš-* nom. sg. of *gao-* *gāu-* m. f. Skt. गौ- cow, ox, bull; mother-earth. For the declension of the word *gao-* see Jack. Av. Gram. § 278. Pah. *gōspand*.

*ašəm-* nom. sg. of *aša-* nt. Skt. अश- truth, righteousness. Pah. *ahrādih*.

*raocā-* nom. pl. of *raocah-* *raocah-* light (when used in the pl.); derived from  $\sqrt{ruc}$ - to shine, to be bright; (2) the word *raocah-* *raocah-* is also found used in Av. as adj. meaning 'bright, shining'. Pah. *rōšnīh*.

*raocēbiš-* inst. pl. of *raocah-* *raocah-* nt. The word is used in the sense of the 'lights of heaven'. See above the word *raocā*. Pah. *ō rōšnīh*.

*rōiθwən-* Kanga (Av. Dict. p. 431) takes it as impft. 3 pl. Par. of a denom. verb derived from the noun *raēθwa-* nt. meaning 'impurity'. The verb originally means 'to become impure' or 'to be contaminated', and thus it comes to mean 'to be mixed with'. cf. *nōiṭ nū para ahmāt ... yaṭ aēša* (daxmō) *paṣnu raēθwāt* (Vend. VII.50) 'not before this body is mingled with the dust'; *Tištryō ... kahrpəm raēθwayeiti* 'Tištrya takes on the shape of ...'. (Tir. Yt. VIII.13). Barth. (Air. Wb. 1528) explains the word in question as a loc. inf. (used with an inst.) of a  $\sqrt{raēθwa}$ - to mix with. He explains that the loc. inf. ends in *-wən* (Skt. वन्-) which is the abbreviated form of the loc. sg. ending with the ending *-i* omitted. Andreas proposes to restore the ending *-ai* and reads the word *rōiθwənāi*. Despite this reading proposed by Prof. Andreas it is possible to take it as loc. sg. of an action-noun in *-wən* (Skt. वन्-) *rōiθwən* on the analogy of the Skt. जित्वन्, कृतवन्- etc. and derive it from  $\sqrt{ri}$ - Skt. रि-, री-, to flow. Prof. Taraporewala takes *rōiθwən*



as. aor. subjv. 3 pl. from a denom.  $\sqrt{r\bar{o}i\theta wa}$   $ra\bar{s}\theta wa$ , ultimately derived from  $\sqrt{ri}$ ,  $ra\bar{e}$ , Skt.  $ri$ ,  $r\bar{i}$ - to flow and remarks that the denom. base is really a noun formed with the suff.  $\theta wa$ - Skt.  $\bar{r}\bar{a}$ - and thus  $r\bar{o}i\theta wa$  is in fact a nt. noun, meaning 'stream' or 'flow', which can be used as a verbal base by the simple device of conjugating it as a verb of the first cl. (Divine Songs of Zaratustra p. 195). Prof. Reichelt follows Barth, and adds that it is originally a loc. form and gives the meaning of  $\sqrt{ra\bar{s}\theta wa}$  as 'to be filled with'. Prof. Insler (The Gāthās of Zaratustra p. 183) translates the quotation  $raoc\bar{s}bi\bar{s}$   $r\bar{o}i\theta w\bar{a}n$   $\bar{x}\bar{a}\theta r\bar{a}$  by 'let them be joined with happiness throughout the days'. He says: "on  $raoc\bar{s}bi\bar{s}$  'throughout the days' cf. Hā 30.7  $aya\bar{n}h\bar{a}$   $\bar{a}d\bar{a}n\bar{a}\bar{i}\bar{s}$   $r\bar{o}i\theta w\bar{a}n$  is typical usage of pass. inf.". It may be noted that  $raoc\bar{s}bi\bar{s}$   $r\bar{o}i\theta w\bar{a}n$   $\bar{x}\bar{a}\theta r\bar{a}$  is quoted here from Y. Hā. 31.7. Pah. Ver.  $g\bar{o}mixt$  = 'mixed, merged'.

$\bar{x}\bar{a}\theta r\bar{a}$ - nom. pl. nt. of  $\bar{x}\bar{a}\theta ra$ - 'light, glory' (Kanga); 'well-being, happiness' (Barth.); bliss, comfort, ease. Pah.  $\bar{x}\bar{a}r\bar{i}h$ . Etym. is uncertain. Its antonym is  $du\bar{z}\bar{a}\theta ra$ - 'discomfort, calamity'.

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Text

*Spəntəm Ārmaitīm vaŋuhīm vərənē; hā mōi astū; us gēuš stuyē  
təyāat-cā hazayhat-cā; us mazdayasnanam vīšam < stuyē > ayānayaž-cā  
vīvapaž-cā.*

Translation

I choose for myself the excellent Bounteous Ārmaiti; may she be mine! I renounce both the robbing and plundering of cattle, and I solemnly condemn both the harm and destruction for Mazda-worshipping homes (or clans).

Notes

*Spəntəm Ārmaitīm*- acc. sg. of *Spəntā Ārmaiti*- f. Proper Name, one of the Bountiful Immortals. Lit. the comp. means the Holy Devotion, Bountiful Perfect Mentality; derived from *Spəntā*- bountiful, bounteous, holy and *Ārmaiti*- Perfect Thought- (*āra*- perfect and *maiti*- Skt. *मति*- thought). She rules over the Earth and Womankind and typifies Wisdom and Obedience. Pah. *spandar-mat*, 'the goddess of Earth'. This word also stands for Mother Earth.

*vaŋuhīm*- acc. sg. of *vaŋuhi*- f. good, excellent. Pah. Ver. *vōh*.  
Ideogram SPYR.

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*varəne-* pr. 1 sg. Ātm. of √var- to choose, Skt. वृणु; I choose, I select; I prefer to. pr. var-, vāur-, varənu-, varənv- varən-; aor. varənaēta-; ppp. varəta-; with frā- pref. to profess ( a religion ). Pah. Ver. dōšēm, 'we love, we choose, we like'.

*hā-* Third per. pron. nom. sg. f. she. Skt. सा-; another word is tā-. See Kanga Av. Gram. § 214 p. 142.

*mōi-* gen. sg. of the first per. pron. mine, my. Pah. ān ī man.

*astū-* impv. 3 sg. Par. of √ah- Skt. अस्तु- to be, used in the sense of the subjv.; may she be; also translated 'let her be'; hā mōi astū cf. Gāga Ahunavaiti Hā 32.2 : Spəntān vō Ārmaitīm vaṇuhīm varəmaidi; hā-nō aṇhaṭ i. e. 'we may choose the Holy Spənta Ārmaiti; may she be ours'.

*us...stuyē-* pr. 1 sg. Ātm. of √stu- with uz- pref. to renounce, to abjure, to deprecate; I renounce, I abjure. Skt. प्र. उत- उद् + √स्तु-. According to Kanga √uz+stu- means 'to protect something from an evil by prayer'. Barth. ( Air. Wb. 1594 ) says that the stem uz stav- means 'to solemnly abjure ( abl. )'. The verb would literally mean 'to praise away from'; 'us' being in the privative sense, or in the sense of opposition. The pref. us- is frequently used in this sense, e. g. uz uštān ( Vend. V. 45 ) lit. 'without heat' i. e. 'dead'; uz-baoda- ( Vend. V. 12 ) 'lifeless, without intelligence'; uz-varəz ( Vend. XIII.3 ) lit. to undo, i. e. 'to expiate a fault'; uz-vad- ( Aṣi Yt. 59 ) lit. 'not to marry', i. e. 'to carry away a maiden by force' as opposed to upavad-. Note stuye for stuve to avoid the combination 'uv' in writing. cf. the word mruye Skt. म्रुवे-; √stu- to praise, to extol, to laud. pr. stu- stv-; ppp. stuta-; with pref. avi- to praise; with pref. apa- to renounce; with pref. ā- to praise, to swear upon; to swear upon the religion, to vow; with pref. upa- to pray; with frā- to praise. Pah. Ver. ul stāyom.

*gōuš-* gen. sg. of gao- cow, bull, cattle. Pah. gōspand.

*tāyāat cā-* abl. sg. of tāya- sb. m. theft; probably tāya is the same as Skt. स्तेय- and the word tāyu was originally stāyu- Skt. स्तायु- तायु-. The word is hapax, cā encl. particle meaning 'and, as well as'. Pah. Ver. hač. ZNBA- ān = hač dūzān, hač dūzdān.

*hazayhaṭ cā-* abl. sg. of hazayh- hazah- sb. nt. from √haz- ( Skt. संहति; साहान्- ), to take possession of or to occupy by force + aṇh noun suff. cf. Skt. सद्स् force, strength; taking away by force. It is only used here in this sense. The same word is used in a good sense as well, e. g. varhəuś hazō ... manayhō = 'might or vigour of the Good Mind' ( Y. 43.4 ); cf. hazō in Y. 33.12; but in Y. 29.1 hazas-cā, meaning 'rapine, violence' used in bad sense. Pah. Ver. hač stahmakān = 'from the oppressors or tyrants'.

*us-* here stuye is left out, only the pref. us- retained; better us-stuye as above.



(1) *Mazdayasnanam*- gen. pl. of *Mazdayasna*- sb. m. of the Mazdā-worshippers; if taken in the adjectival sense, the word would mean 'of the Mazdā-worshipping'. Pah. Ver. *Mazdyastān*.

*vīśam*- gen. pl. of *vīs*- sb. house, royal house, clan, court. OPer. Inscr. viθ; Skt. विश्- 'house, dwelling'; Gr. Oikos; Lat. *vīcus*, 'village'; Pah. *vīs*.

*zyānayaē-cā*- dat. sg. of *zyāni*- sb. f. damage, harm, injury, destruction; from  $\sqrt{zyā}$ - to wrong a person, to deprive anyone (acc.) of property, to cause injury; damage, ruin, destruction; Skt. ज्यानि-; Pah. *ziyān*; NPer. *ziyān*; Skt. Ver. *hānibhyaḥ*. cf. RV. IX.96.6 and IX.97.30; अजीति = invulnerability; here dat. sg. is used in the sense of abl. sg.

*vīvāpaē-cā*- abl. sg. of *vīvāp*- sb. nt. destruction, annihilation from  $\sqrt{vī}$  + *vap*- to destroy; cf. Skt. वधति- 'he throws'. Barth. (Air. Wb. 1452) translates 'laying waste'. cf. *vīvāpam*- acc. sg. in para 3 of Y. 12. Pah. Ver. *vīyābāniḥ* = 'desert, wilderness, waste, barrenness, delusion, deception'.

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## Text

*Mazdayasnō ahmī, Mazdayasnō Zərəθuštriš fravarānē āstūtascē  
fravarəstascā. Āstuyē humatəm manō, āstuyē hūxtəm vacō, āstuyē hvarštəm  
šyaodanəm.*

## Translation

I am a Mazdā-worshipper. I profess myself (to be) a Mazdā-worshipping follower of Zərəθuštra, having pledged myself to and avowed the Faith. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done deed.

## Notes

*jasā*- impv. 2 sg. Par. of  $\sqrt{gam}$ - *jas*- to come, to go; come thou; ppp. गत- 'gone'.

*mē*- First per. pron. gen. sg. my, mine. It is also used as dat. sg. 'for me'.

*avañhē*- dat. sg. of *avañh*- *avah*- sb. nt. help from  $\sqrt{av}$ -, Skt. अवह- cf. *avañhē*, *avañhē*, inf. Skt. अवहे, 'to help'. Here the word is dat. sg. upto (my) help, for (my) help. Pah. *adiyārih*.



*Mazda*- voc. sg. of *Mazdā*- m. Proper Name, Lord of Wisdom. *Oh Mazda* ! Pah. *Ōhrmazd*.

*Mazdayasnō*- nom. sg. of *Mazdayasna*- sb. m. a *Mazdā*-worshipper. Pah. *Mazdayasn*, *Mazdayast*.

*ahmi*- pr. 1 sg. Par. of  $\sqrt{ah}$ - to be, cl. 2, Skt. अस्मि, 'I am'. Pah. hom.

*Zarathuštriš*- nom. sg. of *Zarathuštri*- adj. follower of *Zarathuštra*, adherent of *Zarathuštra*. Pah. *ī Zartūšt*.

*fravarānē*- pr. 1 sg. *Ātm.* of  $\sqrt{var}$ - with *fra*- Skt.  $\sqrt{वृ}$  with *frā*- pref. to profess a religion; I profess myself. Pah. Ver. *franāmēm*, with a gloss *ku andarā ī vattarān gōšom*, i. e. 'I renounce the wicked persons'.

*āstūtas-cā*- nom. sg. of *āstūta*- m. ppp. from  $\sqrt{ā}$ +*stu*- to praise, to pledge to + *cā*, encl. particle; having pledged to. Barth. (Air. Wb. 1594) takes it as pft. part. pass. of  $\sqrt{stu}$ - with *ā*- pref. to dedicate oneself to, to vow; governing the acc. and translates 'a devotee. having pledged to', Pah. Ver. wrongly gives *stāyom*, with a gloss *šat* 'I praise myself'.

*fravarətas-cā*- nom. sg. *fravarəta*- ppp. from *fra* +  $\sqrt{var}$ - to put faith in, to believe + *cā*, encl. particle meaning 'and'; having avowed, having put faith in'. Pah. Ver. wrongly translates *franāmom*, verb, 'I profess, I turn to' with a comm. *ku andar gēhān rōšāk hē kūnom*, i. e. 'in the world I verily propagate (the Religion)'. The comm. brings out the sense very clearly.

*ā-stuyē*- pr. 1 sg. *Ātm.* of  $\sqrt{stu}$ - with *ā*- pref. I dedicate myself to, I devote myself to, I praise, I vow myself. See the word *us-stuyē* in para 2 above. Pah. *stāyom*, 'I praise'.

*humatəm*- acc. sg. of *humata*- adj. well-thought, well-conceived; from *hu*- Skt. हु- good, well and *mata*- Skt. मत- ppp. of  $\sqrt{man}$ - to think; Pah. *hūmat*.

*manō*- acc. sg. of *manah*- *manayh*- sb. nt. thought, from  $\sqrt{man}$ - to think + *ayh*- or *ah*- noun suff. Pah. Ver. Pat *mēnišn* = 'with meditation'. Skt. मनस्.

*hūxtəm*- acc. sg. of *hūxta*- adj. well-spoken, well-uttered; from *hu*- good + *uxta*- Skt. सूक्त- ppp. of  $\sqrt{vac}$ - to speak. Pah. *hūxt*.

*vacō*- acc. sg. of *vacah*- *vacayh*- sb. nt. word, utterance; speech, formula, prayer from  $\sqrt{vac}$ - to speak + *ah*- *ayh*- noun suff. Pah. pat *gōšišn* or *gōwišn* = 'with speech'.

*hvarštəm*- acc. sg. of *hvaršta*- adj. well-done, well-performed; from *hu* + *varšta*- ppp. from  $\sqrt{varəz}$ - to do, to perform. Pah. *hū-varšt*.

*šyaodanəm*- acc. sg. of *šyaodana*- sb. nt. deed, action; from *GA*-  $\sqrt{šyu}$ - *YAv.*  $\sqrt{šu}$ - (skt. व्यसते, व्यावयति) to move, to strive. Skt. व्यौल-; sometimes written *šyaodna*- *šyaodəna*-. Pah. pat *kunišn* = 'with actions'.



# Text

*Āstuyē daēnām vaŋuhīm Māzdayasnīm, fraspā-yaoxədrəm, niḏāsna-  
θiṣəm, xəltvadaθəm ašaonīm, yā hāitināmčā, bū-yeiṇtināmčā, mazištācā,  
vahištācā, sroēštācā, yā Āhūiriš Zaraθuštriš. Ahurāi Mazdāi višpā vohū  
cinahmī. Aēšā asti daēnayā Māzdayasnōiš āstūitiš.*

# Translation

I pledge myself to the excellent Religion of Mazdā-worship,  
( which is ) quarrel-removing, weapon-lowering, self-sacrificing and holy,  
which of all faiths, that are and shall be ( hereafter ) is the greatest, the  
best and the most excellent as well, which ( is the religion ) of Ahura, revealed  
by Zaraθuštra.

Unto Ahura Mazdā do I attribute all good things.  
Such is the vow of the Religion of Mazdā-worship.

# Notes

*daēnām*— acc. sg. of *daēnā*- sb. f. religion, faith, also deified; from √di  
Skt. धृ- to see. There is another meaning of the word ' heart, conscience '  
( which enables the human being to see the right from the wrong ) and thus it  
forms one of the constituents of the human being as stated in Y. 26.4 and Y.  
55. 1. Pah. Dēn, dēn.

*vaŋuhīm*— acc. sg. of *vaŋuhi*- adj. f. qualifying the noun *daēnām*; good  
Pah. vēh- ideogram špyr = šapir.

*māzdayasnīm*— acc. sg. of *māzdayasnī*- adj. f. Mazdā-worshipping; Pah.  
Mazdyastān.

*fraspāyaoxədrəm*— acc. sg. of *fraspāyaoxədrā*- f. from *spā* with *fra*-pref.  
to throw down and *yaoxədra*- quarrel, war from √yuj- to join; quarrel-remo-  
ving, throwing off attacks; Pah. Ver. kē frāč ašgant ayōzišnīh, ' which cast  
away the quarrels or wars '. Skt. Ver. parityaktaprativādam The word is hapax.

*niḏāsnaθiṣəm*— acc. sg. of *niḏāsnaθiṣ*- f. adj. lowering down the  
weapons, which causes the weapons to be laid down; from *ni*+*ḏā*- to put  
down, to lay down and *snaθiṣ*- nt. weapon or armament ( for smiting ); cf.  
*snaθa*- stroke, stripe, blow and *snaθāi*. inf. to strike, to smite, to give a  
person a stroke or blow, cf. Skt. स्पर्श ' pierce, strike, kill '. Skt. Ver.  
sannyastāśastra. Pah. Ver. bē-nihāt snēhīh, i. e. lowering down the weapons



of war or arms, which is further explained by the gloss thus : hač-iš padtāk u hač-iš padtāk ku pat apatkār ratih ō kasān nē apāyēt šūtan; kē pat apatkār ratih apar āyēt, ā-š patkār ratih šap apāk bē apāyēt kartan, meaning ' from it it is manifest and it is obvious from this that one ought not to go to others for unauthorised controversy; when one comes up for (such) unauthorised controversy, it is requisite to carry on (just or) authorised controversy with him. This commentary does not seem to be appropriate or proper to interpret the Avesta word.

*šaētvadaθam-* acc. sg. of *šaētvadaθa-* f. adj. qualifying the noun *daēnuam*; self-sacrificing, self-devoted. Kanga ( Av. Dict. p. 138 ) gives three meanings to the word *šaētvadaθa-* 1) self-devoted; 2) patriotic, devoted to the welfare of his native country; and he gives quotations from Vr. Fr. III. 3 and Aiwisruθrima Gāh ( Gāh IV ). 8 and (3) domesticated or tame ( Vend. VIII. 13 ). Here the meaning ' self-sacrificing ' is more appropriate. Barth. ( Air. Wb. 1800 ) derives the word from *šaētvā-*, *šaētu*, consanguinity and *vadaθa-* marriage and translates ' one who has married the next of kin '. This meaning is not at all justifiable, as the author enumerates the epithets of *daēnā*. Kanga derives the epithet from *šaētvā-* self and *daθa-* dedicating, giving from *dā-* to give. Pah. Ver. merely transcribes the Av. word as *šētōkdasih*, self-sacrifice. " true metal of a golden deed ".

*ašaonīm-* acc. sg. of *ašaoni-* f. righteous, holy. Pah. *ahlōβanēy*.

*yā-* rel. pron. nom. sg. f. which, antecedent to the word *daēnā*. Pah. *kē*.

*hāitiṇamcā-* gen. pl. of *hāiti-* f. of *hañt-* pr. part. Par. of *√ah-* to be; of the existing ones, of those that are. *cā-* encl. particle. Pah. *hač hastān*.

*būšyeiṇtinamcā-* gen. pl. of *būšyeiṇti-* f. of *būšyant-* fut. part. of *√bū-*, to be Skt. *भू-*; of those that shall be. Pah. *hac bētān*, *bavētān*.

*mazištācā-* nom. sg. of *mazištā-* f. adj. Skt. *महिष्ठा*- greatest; *cā-* encl. particle; and. Pah. *mahist*.

*vahištāca-* nom. sg. of *vahištā-* f. adj. Skt. *वहिष्ठ*; superl. of *vanhu-* best. *cā-* encl. particle, and. Pah. *pahlōm*.

*sraēštācā-* nom. sg. of *sraēštā-* adj. f. superl. of *srīra-*; Skt. *श्रेष्ठ*; most splendid, most excellent. Pah. *nēvak-tōm*.

*āhūiriš-* nom. sg. of *āhūiri-* adj. f. pertaining to Ahura, Ahurian, devoted to Ahura. Pah. *Ōharmazd šēš*.



*višpā vohū-* acc. pl. of *višpa vohu-* nt. all good ( things ). Pah. *harvišp*  
*apūtih-* all prosperity. See para 1 above.

*aēšā-* dem. pron. nom. sg. f. Skt. *एषा*; this. See Kanga Av. Gram.  
§ 217 p. 144 for the declension of *aēšā*. Pah. *ē-š*.

*asti-* pr. 3 sg. Par. of  $\sqrt{\text{ah-}}$  Skt. *अस्* to be; is. Pah. *hast*.

*daēnayā-* gen. sg. of *daēnā*- f. religion, faith. Pah. *dēn*.

*māzdayasnoiš-* gen. sg. of *Māzdayasni-* adj. f. *Mazdā*-worshipping.  
Pah. *Mazdyastān*.

*āstūitiš-* nom. sg. of *āstūiti-* sb. f. praise, vow, confession from  $\sqrt{\text{stu-}}$   
to praise with *ā*- pref. Pah. Ver. *āstōβānih*=confession, belief.



## Yasna Hā 54

### Ā AIRYĒMĀ IŠYŌ

#### Introductory Remarks :

This Indo-Iranian divinity Airyaman originally conveys the idea of comradeship and occurs in the Vedas as a groomsman at the wedding rites and casually in the Avesta in connection with the wedding rites. The fifty-fourth chapter-Hā of the Yasna is consecrated to Airyaman. He is invoked to come down to the wedding for the joy of the faithful. His standing epithet is 'īšya- the beloved, dear, desired'. Airyaman yazata plays an important role in the Iranian literature as the genius of healing and health. Thus he is the healer of disease and he is invoked to drive away the diseases and death and his aid and assistance are sought against magic and witchcraft. He is the yazata presiding over the medical art. In Vendidad Frakart XX.11 this hymn 'Ā Airyēmā Išyō' is given in full, and it is then used as a charm for driving away the Yācu and Pairikā i. e. wizard and witch and Jahi i. e. courtesan and all types of sickness (Vend. XX. 10-12). A further description about Airyaman is given in Vendidad Frakart XXII, where Ahura Mazdā asks Airyaman to overcome the plagues and diseases spread by Aṇra Mainyu- the Destructive Spirit. See my Introduction to Frakart XXII in the Devanāgarī Edition Vol. III published by Vaidika Saṁśodhana Maṇḍala. He is an associate with the Bountiful Immortal Aša Vahišta and is invoked together with him; vide Siroza Yašt 3 and Ardibehest Yašt-Yašt 3. The Third Yašt which bears the name of Aša Vahišta (lit. Best Righteousness) is, in fact, devoted to a large extent to Airyaman yazata. Airyaman does not heal by means of herbs and medicine but by the holy Spells- Maṇtra. In fact, one of the greatest and most sacred formulas the Airyaman Išya bears his name and is used to smite all manner of disease and death. At the recital of the magic formula, sickness and death, demons and infidels, pride and scorn, slander and strife, falsehood and evil eye, courtesan and sorcery flee away and disapper and vanish.

The Vedic Aryaman is particularly associated with Mitra and appears twice in a dvandva-compound with him as Mitra-Aryaman in RV. 5.67.1 and 8.26.11. Aryaman, a neuter noun exists in the Rīgveda, meaning 'hospitality, or friendship towards a guest'. Aryaman as a masculine noun signifies 'friend to a guest' or 'friend' in general. In the Gāṇās the word Airyaman occurs as a synonym of haṣi- Skt. सखि 'companion, friend'. Prof. Paul Thieme of the University of Tübingen, W. Germany, holds that in Indian tradition three types of friend are to be distinguished: mitrá- 'friend by covenant'; aryaman 'friend by hospitality' and sákhā 'friend by liking'. Airyaman is also prominent in the Avesta and Yasna Hā 54, which is regarded as one of the great and sacred prayers of Zoroastrianism composed in the Gāṇic dialect, is an invocation of him as 'Dear-



beloved Airyaman'. This prayer is incorporated in Yasna Hā. 54 and is exalted and invoked in Ardibehest Yast ( Yast 3 ) as the greatest of the Maθras-Holy Spells against sickness and death. Airyaman as the friend of humanity is held to be able and powerful to heal any of the 99,999 illnesses as mentioned in Vendidad Frakart XXII. His prayer as stated above forms part of the Zoroastrian wedding rites, when guests are entertained in friendship and hospitality. Similarly, in the Rig-Veda Aryaman is invoked for the welcome which a bridegroom expects to receive at his bride's house, a bride at her new home.

The Iranian Airyaman plays an important part in the future restoration of the world. The Saotiyants, the Saviours will themselves recite the Airyēmā Iyō to invoke the help and support of the divinity in their major task of healing the world from evil; and it is he who, associated with Ātar Yazata, will melt the metal for the last great ordeal to separate the wicked and the pious on the Day of Judgement. See Avesta Part III published by Vaidika Samśodhana Maṇḍala, my Introduction on Fragment IV on pp. 39-40.

Verse 2 of the Text gives the epithets of Airyaman viz. amavañtem-strong, powerful, vərəθrajanem- victorious, viṭbaēaṇhem- opposed to harm or injury and mazistēm aāno sravaṇhān i. e. the greatest of the hymns of Aša. In Hāvan Gāh. 6 we notice the similar epithets about the Yazata Airyaman as under :

' Airyamanēm iēm aāvanēm aāhē ratūm yazamaide, amavañtem, vərəθrajanēm, viṭbaēaṇhem, vispa tbaē.ā taurvayanēm, vispa tbaē.ā tītarēntēm, yō upomō, yō mažemō, yō fratēmō zauzi-zuyē i. e. ' we revere Airyaman, the beloved, holy, lord of holiness, the powerful, victorious, opposed to harm or injury, overcoming all hostilities, getting over all hatred or torments fully, which is the uppermost, the middle, the foremost- for the effective invocation '. In the Ardibehest Yast ( Yast 3 ) para 5, we notice the praise of Airyaman in the following strain :

' Airyamanēm maθranām, mazistēm maθranām, vahištēm maθranām, vahištōtēmēm maθranām, sraēstēm maθranām, sraēštōtēmēm maθranām, uyrēm maθranām, uyrōtēmēm maθranām, dərəzrēm maθranām, dərəzrōtēmēm maθranām, vərəθrañnim maθranām, vərəθrañnōtēmēm maθranām, baēāzēm maθranām, baēāzyōtēmēm maθranām. ' i. e. ' Airyaman amongst the Holy Spells is the greatest of the Holy Spells, best of the Holy Spells, by far the best of the Holy Spells, most excellent of the Holy Spells, by far the most excellent of the Holy Spells; powerful of the Holy Spells, most powerful of the Holy Spells, firm of the Holy Spells, most firm of the Holy Spells, victorious of the Holy Spells, most victorious of the Holy Spells, healing of the Holy Spells, most healing of the Holy Spells '.

From the above quotation it is seen that the author of the Ardibehest Yast showers highest attributes to the yazata and prayer Airyēmā Iyō : This Yast is for a great part, devoted to the praise of the Airyaman prayer, which is described as driving away all the diseases and plagues, that have been brought upon the world by Anra Mainyu as stated above.

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Professor Bailey says : " In Avestan airyaman- I now see the warden and dispenser of possessions of the Great House whence he displays hospitality and creates a clientèle in a special relation of host and guest. In the Gāthās, this relationship is changed in a religious reforming community to little beyond a sense of belonging to a group as a friend, from the original sense of one of the Great House. In the Videvdāt 22 Airyaman's later character of ' dispenser of medicaments ' has become prominent. It is his chief activity in Sussanian Persian Zoroastrianism. Here in the Videvdāt Ahura Mazdā sends his messenger Nairyō-saṇha to the house ( nmāna- like Zoroastrian Pahlavi mām used of Vištāsp's palace ) to instruct him to help against Agra- Mainyu. In the prayer Ā Airyāmā Iṣyō of Yasna 54.1 Airyaman is to bring rafəzra to the men and women of the Zoroastrians, for Vahman's rafəzra, through whose divine impulse a man wins the desirable prize. The wish for the treasured aši- ' fortune ' closes the prayer ". Vide Iranian Arya and Dahi- in TPS 1959 p. 75-76.

In the Pahlavi Text, the Greater Bundahišn in its chapter on ' vazur kartārīh ī yazdān ' it is stated thus : ' Airyaman Amahraspand ān mēnōk ke bēšazēnīnīh hač hamāk dart ō dāmān dāt; čēyon gošet ku harv dārūk dart be zatan rāš dāmān xarēnd, ut ka man Ōhrmazd Airyaman pat bēšazēnīnīh nē frēstzy, ān dart vēh nē āyēy ' i. e. Airyaman, the Amahraspand is the spirit who, has given healing remedy from all ( sorts of ) pain to the creatures. As it is said : ' the creatures consume every medicament in order to destroy pain, and if I who ( am ) Ōhrmazd would not send Airyaman for the sake of healing that pain would not be cured ' ( Bundahišn ed. by T. D. Ankalesaria p. 177 lines 2-5 ).

Prof. Bailey further remarks : The analysis of the word airya- man is now clear. It is a compound of arya- ' wealth ' and man- ' think ' , here as ' take thought for, care for, act as warden ' . It is inflected with a short -a- in the second component ( DS airyamaine ). For this use of man- note Khotanese tta tta khu parsā maña paysā hīvi pye ' as in care his own father takes thought for his child ' ( ibid p. 78 ).

- 1 -

### Text

Ā Airyāmā iṣyō rafədrāi janṭu nərəbyascā nāiribyascā Zaratuštrahe  
Varəhəuš rafədrāi Manarəhō, yā daēnā vairīm hanāḥ mīzdam; ašakya < tam  
varəhīm > yāsā ašim yam iṣyam Ahurō masatā Mazdā.

### Translation

May the longed-for Airyaman come hither, for the rejoicing of the men and of women of Zaratuštra, nay for the rejoicing of the Good Mind, whereby ( each one ) might earn the desirable reward through the conscience ( or through the Religion ); for him or for her do I beg the good blessing of Aša, most to be desired, which Ahura Mazdā has magnified ( or intensified ).



# Notes

ā- (a) adv. hither, here, hitherto; thereto; moreover; (b) prep. and encl. post position with acc. to, towards; by, on ( of space ); in, at ( of time ); according to; with loc. in, on; with abl. or gen away off; for; upto; till, until ( of space and time ); (c) verbal pref.

*Airyēmā*-nom. sg. of *Airyēman*- (written in Gāthīc language)-*Airyaman*; Skt. अर्यमन्- 'friend'. This is a special designation of pupils of *Zarathuštra*. There are three distinctive classes of people designated in GAv. as follows : (1) *airyaman* or *haxman* i. e. priest (2) *šaetu* or *nar* i. e. warrior (3) *vāstrya* or *vərəzāna* i. e. agriculturist. See *Yasna Hā* 32.1; 33. 3-4; 46.1 and 49.7 where all the three words occur together. In YAv. they are mentioned as *āθravan*, *raθaēštār* and *vāstrya-išyuyant* respectively. The fourth class also has been referred to as *hūti*, i. e. artizan. See *Yasna* 19.17 which throws light on the caste-system in Zoroastrianism. The word used for indicating the caste is *pištrya*, cf. Skt. वर्ण.

The meaning of the word *airyaman* is 'brotherhood' or 'bosom friend' from *arya*+*man*-, a comp. of the type *vitra*+*han*, with the root adj. of *man*- 'think', 'recognise' as the second member, 'a man who is thought to be and thinks himself a hospitable one'. So it stands for the concept of 'hospitability' having affinity to *Miθra*. cf. RV. 5.29.1 where अर्यमन् is friend by hospitality. *Airyaman* in Av. is a deity of hospitability and healing-healer of diseases, invoked to drive away diseases. This is a name of the yazata presiding over medical art. Kanga ( Av. Dict. p. 4 ) translates (a) "the angel presiding over peace and happiness; (b) the prayer *Airyaman* ( Y. 54 ) giving happiness and peace of mind; (c) a servitor". Pah. Ver. *ērman*.

*išyō*- nom. sg. of *išya*- adj. desired, beloved, dear, welcome from √iṣ- to wish, to be effectual. Pah. Ver. *šadišnīh*, nt. 'desire, wish'.

*rafədrāi*- dat. sg. of *rafədra*- sb. nt. for rejoicing, for delight, for pleasure from √rap- to protect, to be at ease, to support, to rejoice. Barth. ( Air. Wb. 1509 ) takes this as dat. inf. and translates 'for protection, or help'. K. E. Kanga gives the meaning 'for happiness' and following Prof. F. Justi derives it from √rap- Skt. रप्- to clasp, to embrace. Prof. Andreas derives the word from √rap- to elevate, to raise up. Prof. Taraporewala suggests the Skt. √rabh- 'to desire vehemently' and adds that with the suffix -tra it is possible to have a Skt. derivative \*raptra, which would be the exact equivalent of Av. *rafədra*- cf. the Av. word *refənah*-*rafnah*- sb. nt. from √rap- meaning 'joy, delight, support, succour'. Pah. Ver. *ō rāmišn*, 'for delight, for joy'. Prof. Sir Harold Bailey remarks : "The Pahlavi Commentators employ *rāmišn*, *rāmēnītar*, *rāmēnītarīh* to translate Avestan *rapōiš*, *rapantəm*, *rapantō*,



rapōn, rapaka- rafōdra- rafənah-. All these Avestan words are traced by Bartholomae ( Altiran. Wörterb. 1508-1510 ) to the root rap- 'to support'. If we recognise here the possibility that rap- and ram- are two forms of the one root, it is possible to compare Lithuanian rémti 'to support' beside rimti 'to be calm'. The Pahlavi Commentators are then not so far wrong in using rāmīšn and the other words of this root to translate Avestan rap-". ( See Prof. Bailey's paper on Iranian Verbs in -m and -n in Oriental Studies in honour of Cursetji E. Pavri, London, 1933, pp. 21-25 ).

jan̄tu- impv. 3 sg. Par. of √gam- jam- to go, to come; let him come, may he come; Skt. ज्ञे. Pah. Ver. ras, 'come down'.

nərəbyascā- dat. pl. of nərə- nar- sb. m. for men; Skt. नरः. Pah. Ver. ō narān.

nāiribyasā- dat. pl. of nāiri- sb. f. for women and cā, encl. particle meaning 'and'. Skt. नािरिभ्यः. Prof. Geldner thinks that it means family circle of Zaratustra, for he thinks it as the wedding hymn of Zaratustra's daughter. Note the final long vowels in this verse indicating older language. Note also dat. pl. ( byasā- ) used for the gen. pl. by case attraction. Pah. Ver. ō nāirikām.

Zaratustrahē- gen. sg. of Zaratustra- Proper Name, the name of the Prophet of Ancient Iran. For the life and other details, see Prof. Jackson Zoroaster, the Prophet of Ancient Iran. New York, 1899.

Vaṇhōuš Manahō- gen. sg. of Vaṇhu- Vohn Manah- lit. the good mind; Skt. वज्र मनसः; of the good mind. Note that Vohn Manah stands for the name of the second Bountiful Immortal- Amašā spəntā. Pah. Ver. vohūman.

yā- inst. sg. of the rel. pron. ya- by which, whereby. Pah. Ver. ka ka='so that when'.

daēnā- inst. sg. of daēnā f. (1) religion (2) inner self or conscience from √di, Skt. दी- to see; by means of the conscience, by means of the Religion.

vairīm-acc. sg. of vairyā- adj. nt. desired, pleasing, to be chosen, precious, valuable; from √var- Skt. वृ- to choose, to be chosen. Skt. varyā-. Pah. Ver. kāmāk, nt. desire with a gloss ī dēn-bōrtār 'of the propagator of the Religion'.

hanāt- aor. subjv. 3 sg. Par. of √han- Skt. हन्- to win, to earn; may earn, may win. Pah. ver. aržānik bavēt = will be deserving, will be worthy of.

mīždam- acc. sg. of mīžda- sb. nt. reward, profit, advantage; Skt. मीढ- adj. from mizda- mizdavant- rewarded, profitable, advantageous. Etym. doubtful. Pah. Ver. pat mozd with a gloss mozd ī niēnōk, 'the reward of the spiritual world'. Av. word mīžda may be distinguished from the Av. word myazda- sb. m. meaning 'votive offerings'; Skt. मिषः.



*aśahyā-* gen. sg. of *aśa-* sb. nt. of *Aśa-*, of Truth; *YAv. aśahē*; *Skt. अश्व*; '*aśahyā yāsā aśim*' is the motto of Zoroastrianism. *Pah. Ver. an i ahraōih*, 'of righteousness, of Truth'.

*yāsā-* pr. 1 sg. Par. of *√yās-* *Skt. याच्-* to beg, to request, to pray for; I beg, I request, I pray for; pr. tense termination *mi* is dropped. *Pah. Ver. xāstār hānī*. 'I will be the aspirer. I will be the desirer'. cf. *Pah. Y. Hā 28.1a* where *Av yā-ā* is translated *xāhom*, 'I desire, I wish'.

*aśim-* acc. sg. of *aši-* sb. f. (1) reward, resulting from the act of righteousness; blessing, benediction, from *√ar-* to obtain, to get; *arəj-* > *arti-* > *aši-*; (2) name of the divinity of wealth or rewards, earned through deeds of piety. *Pah. Ver. tarskāvīh, tarskāsīh* = 'respect, reverence'. Here in this line I have inserted two words '*təm vaṇuhīm*' which are required in the context. *OPer. art*; *MPer. Turfan* 'yrd; *Sogd. 'rt*; *Chorasmian 'rc*.

*yam-* rel. pron. acc. sg. f. which.

*išyqm-* acc. sg. of *išyā-* f. desirable, precious. See the word *išyō* above. *Pah. Ver. pat an xādišn*, 'by means of that desire'.

*masatā-* This word is rather difficult to explain. According to Barth, it is s-aor. 3 sg. subjv. *Ātm.* of *√mad-* to measure out, to apportion, to bestow, meaning 'has apportioned' 'has bestowed'. According to Moulton, it is s-aor. subjv. 3 sg. *Ātm.* of *√man-* to think, nasal seems to have been dropped; it means 'will have in mind'. Taraporewala thinks that usual form would be *maštā* as in *Y. 45.11* form *√man-* to think. The change according to him is perhaps due to meter. He translates 'has meant'. K. E. Kanga derives the word in question from *√maz-* to be great and translates 'regards as great, has acknowledged to be great'. *Pah. Ver. masīh kūnāni*, 'may cause greatness; may magnify'. *Pah. Ver. sees in the Av. word masatā* *√maz-* to be great, to magnify and hence *masīh kūnāni*.

I give below the varying translations of Bartholomae, Kanga, Geldner, Boyce, Taraporewala and Moulton for the sake of comparison.

(1) 'May the dear Airyaman come hither to protect the men and women of Zaratustra, to protect the Good Mind, whichever Self earns the precious reward, to him I offer the prize of righteousness (which is) to be desired, which Ahura Mazda shall award'. (Barth.)

(2) 'May Airyaman, the desired One come to (give) joy unto the men and women of Zaratustra (and) for (giving) joy to the holy mind. (i. e. may he come in order to give joy to the holy minded men and women.)

Who (Airyaman) makes those who accept the faith (of Zaratustra) fit for receiving rewards. (i. e. all who believe faithfully in the Religion of Zaratustra are regarded by Airyaman as fit for rewards.)



I seek the Truth of Truth ( i. e. Perfect Truth ) which is to be desired, ( which ) Ahura Mazdā Himself has acknowledged to be great. ( i. e. Truth is such a thing that God Himself has given it a high place and has regarded it as worthy of reverence. )'. ( K. E. Kanga )

(3) ' May the dear friendship appear for a call upon the men and women of Zaratuštra, for a call upon the ( whole ) faithful company. To every soul who earns the precious reward I wish the granting of righteousness, which is to be longed for, which Ahura Mazdā shall accord '. ( Karl Geldner )

(4) ' May longed-for Airyaman come to the support of the men and women of Zaratuštra, to the support of the good purpose. The inner Self which earns the reward to be chosen, for it I ask the longed-for recompense of truth, which Lord Mazdā will have in mind'. ( Prof. Mary Boyce )

(5) 'May the much desired Brotherhood come hither for (our) rejoicing.

For the men and for the maidens of Zaratuštra-

For the fulfilment of Vohu Manō;

Whosoever's inner-self earns the precious reward.

I will pray to Aša for the blessing.

Which, greatly to be desired, Ahura Mazdā hath meant ( for us )'.  
( Prof. Taraporewala )

(6) ' Let the dear Brotherhood come for support of Zaratuštra's men and women, for support of Good Thought. Whatever Self may win the precious men of Right, for the one I beg the dear Destiny ( Ašim ) that Ahura Mazda bestowed '. ( Prof. James Moulton )

- 2 -

## Text

*Airyamanəm iṣīm yazamaide, amavañtəm, vərəθrājanəm, viṭbaēzəñhəm,  
mazištəm ašahe sravañhəm. Gāθā spəntā ratu-xšaθrā ašaonīš yazamaide.  
Staota Yesnya yazamaide yā dātā aṇhduš paouruycyā.*

*yeñhē hātəm āt yesnē paiti vañhō.*

*Mazdā Ahurō vaēθā ašā hacā.*

*yāñhamcā tascā tascā yazamaide.*

## Translation

We worship the hymn Airyōmā iṣyō, the powerful, victorious, keeping off the hostilities or enmities, the greatest among the hymns of Aša.

We worship the bountiful Gāθas, ruling as ratu or spiritual leader and holy.



We worship Staota Yesnya hymns, which ( prescribe ) laws of the ancient ruler.

( Him ) indeed of those that are, of whom in every act of worship Mazdā Ahura knoweth ( to be ) of higher worth ( vaṇhō ) by means of ( his ) righteousness; ( also ) the women of whom ( He knoweth ) likewise ( all such ) both these men and these women do we revere.

### Notes

First verse is in Gāōic dialect, while this verse no. 2 is clearly later in point of language. It seems to be a mere ritualistic addition.

*airyamanəm*- acc. sg. of *airyaman-*, the Airyēma īšyō hymn. See notes on the word Airyēma above. Pah. ērmān.

*išīm*- acc. sg. of *išya-* adj. desired, beloved, dear, from √iś- to wish, to desire, to be effectual. Pah. Ver. ǰādišnih, 'desire, wish'.

*yazamaide*- pr. 1 pl. Ātm. of √yaz- to worship; we worship. Skt. यजामहे. Pah. Ver. yazbahunom- Ir. yazom, 'I worship'.

*amavañtəm*- acc. sg. of *amavañt-* adj. powerful, strong, derived from *ama-* sb. m. strength, force; Skt. अमवन्त-. Pah. amāvand.

*vərəθrājanəm*- acc. sg. of *vərəθrājan-* Skt. वृत्रहन्, वृत्रघ्न- adj. victorious, repelling an attack; *vərəθra-* sb. nt. + √jan- Skt. हन् 'to smite, to strike, to kill'. Pah. Ver. pērōzigar.

*viṭbaēšāṇhəm*- acc. sg. of *viṭbaēšāṇh-* adj. keeping off the hostilities or enmities, 'directed against enemies', 'keeping away from hatred'; derived from *vi-* pref. apart, asunder, away from, off, against and *tbaēšāṇh-* sb. nt- Skt. द्वेषस्- hatred, enmity, offence from √tbaēš- to hate, to be hostile towards. to injure, to offend. Pah. Ver. yut-bēš. ǰud-bēš, 'opposed to harm'.

*mazištəm*- acc. sg. of *mazišta-* superl. of *mazant-* adj. Skt. महन्त, महिष्ठ- greatest. campar. mašyāṇh, mašyah- greater. Pah. Ver. mahišt.

*ašahe*- gen. sg. of *aša-* nt. Skt. ऋते- truth, righteousness. Pah. hač ahrādiḥ. Aša originally meant Law or Truth, the Divine Order in Creation, somewhat like the conception of धर्म in India. In fact Aša meant to Iran what धर्म meant to India.

*sravaṇhəm*- gen. pl. of *sravaṇh-* *sravah-* sb. nt. word, saying, doctrine, hymn, from √sru- to chant, to sing; among the words, among the hymns. Pah. Ver. srav- srwb, a mere transcription of the Avesta.

*gāθā*- acc. pl. of *Gāθa-*, sb. f. Skt. गथा- hymns, songs of praise, from √gā- to sing, to chant. Gāθās are regarded as the oldest portion of Avesta. Prof. Geldner concludes that "we have preserved for us in the Gāθās the quintessence of instruction or preaching which the oldest tradition put in the Prophet's mouth and left to be guarded in the circle of the faithful, his



school and privileged followers". We compare with this the judgement of another great savant Prof. Ch. Barth. that the Gāthās are 'Verspredigten' i. e. Versified Sermons. See my introduction in Av. part I published by the V. S. M. Pune, 1962. Pah. Ver. gāsān.

*spəntā-* acc. pl. of *spəntā-* adj. f. holy, beneficent, bountiful. See Bailey BSOS Vol. VII, 1934, pp. 188-192 for the word *spənta-*. Pah. Ver. aβzōnik.

*ratu-xšaθrā-* acc. pl. of the comp. *ratu-xšaθra-* adj. f. ruling as *ratu-*; derived from *ratu-* the spiritual leader and *xšaθrā-* ruling. Here this is used as one of the epithets of the Gāthās. But in Aiwisruθrəma Gāh-Gāh IV.9, we find the same expression *ratu-xšaθrā* as one of the epithets for an ideal woman and there the comp. word means (the holy woman) obedient to her husband, or whose ruler is her husband. The quotation runs as under : *nāiri-kam-ca ašaonīm yazamaide, frāyō-humataṃ, frāyō-hūxtam frāyō-hvarštam, huš-ham-sāstam, ratu-xšaθram ašaonīm* i. e. 'And we worship the righteous woman, richest in good thoughts, richest in good words, richest in good deeds, well and properly instructed, ruling as Ratu and righteous'. cf. Vr. III. 4, Pah. Ver. rat xatāy, rat xatāō.

*ašaonīs-* acc. pl. of *ašaoni-* adj. f. holy, righteous. Pah. Ver. ahrōβ.

*Staota Yesnya-* acc. pl. of *Staota Yesnya-* Proper Name. lit. songs of praise and prayers. This name is used to designate 33 chapters of the Yasna. Prof. Geldner thinks that the Gāthā dialect is indispensable for *Staota Yesnya*. They include, at any rate, the five Gāthās, the Yasna Haptanhāiti and Hā. 14, 15, 54, 58 and three most ancient verses viz. *Yaθā Ahū Vairyō, Ašəm Vohū* and *Yənhē Hātaṃ*. Pah. Ver. stōt yast, stōt yasn.

*yā-* rel. pron. acc. pl. nt. which. Pah. Ver. kē.

*dātā-* acc. pl. nt. of *dāta-* laws, doctrines, rules, ppp. of *√dā-* to give, to establish, to ordain. Pah. Ver. dāt- a mere transcription of Av.

*aṇhūš-* gen. sg. of *aṇhu-ahu-* sb. m. supreme lord, lord of judgement, judge. There is another meaning of this word in Av. viz. life, creation. There is a variant form of the word *aṇhu-* also found frequently, namely *ahu-* अहु. The -*ṇ*-inserted before the -*h*- is governed by rather complex rules, and in the declension we find both the variants, *ahu* and *aṇhu* used side by side. So also *vohu-* and *vaṇhu-* अहु. Pah. Ver. aṣān.

*paouruhyā-* Gāthic form. gen. sg. of *paouruya-*, Skt. प्रायः first, ancient, primeval, foremost. Pah. Ver. fratōm. This sentence *yā dātā aṇhūš paouruhyā* is borrowed from Yasna Hā. 33. 1. which is translated by Taraporewala thus : 'these (yā) are the laws of life's fundamentals'. Barth. translates 'according as it is with the laws that belong to the present life'. Prof. S. Insler translates thus : 'As in accord with those things, which are the laws of the



foremost existence ( The Gāthās of Zaratustra, Leiden 1975 p. 211 ). Prof. Hanns Peter Schmidt translates thus ' In order that it shall be brought to realisation by exactly these laws which are those of the pristine life ' ; vide his paper 'Form and Meanings of Yasna 33' 1985, p. 7. It may be added that second and third sentences of verse 2 are found quoted in Y. Hā. 55, sec. 5-6 and Hā 68.8 respectively.

For *yenḥē Hātām-* see Y. Hā X.21; also cf. Prof. Dr. Hauns Peter Schmidt's Paper ' On the Origin and Tradition of the Avestan *Yenḥē Hātām* Prayer ' in the proceedings of the AIOC XXth Session, Vol. II, Poona 1961, pp. 24-44.



## Yasna Hā LX

### TANDARŌSTĪ

#### Introductory Remarks :—

Y. Hā 60 is known as Avestan “Tan-druvistīh”. The name means lit. “health of the body”, and the prayer is meant for invoking benedictions and blessings whether of the material world or of the spiritual world. This Hā or Ch. gives a very good idea of what the Zoroastrian conception of happiness is.

The first verse is borrowed from the Gāθā Uštavaiti Hā 43.3 and is very well fitted in this Hā. Verses 2-7 forms a part of the Āfrinaγān ī Dahmān, which may be solemnized in honour of any member of the pantheon, to reverence him, to secure his favour or to thank him for benefits or boons received. See Av. Dev. Ed. pt. III, VSM, Poona 1978 pp. 933-936 and the introduction to Āfrinaγān ī Dahmān on p. 34-35. Here verse 5 is really noteworthy and I give its translation as under :

In this house may Obedience triumph over disobedience !

may Peace triumph over discord !

may Generosity triumph over niggardliness !

may Love triumph over contempt !

may the true-spoken Word triumph over the word false-spoken !

may Asha - Righteousness triumph over wickedness !

In verse 6 of the text all manuscripts and printed editions give the reading “ahmya”, loc. sg. of the dem. pron. -a-, meaning ‘in this’. I suggest the better and correct reading ‘vahmya’ ‘worthy of veneration, worthy of adoration’ adj. from the noun vahma-, qualifying the noun Amēša Spēnta, the Bountiful Immortals, Holy Immortals. Moreover, I consider the words “vohu yasnemca vahmemca” as interpolation, as the ideas are already expressed by the words vaγhuš yasna-ca vahma-ca in the preceding line.

The last five verses 8-12 are found in the beautiful prayer Hōš-bām- Av. Uša Bāmya i. e. the shining Dawn, which is generally recited before sunrise. It may be noted that verses 8-10 are repeated in Y. Hā 8.5-7; Y. Hā 11.12-14; Y. Hā 52.5-7; Y. Hā 68.16-18; and Y. Hā 71.26-28. In verse 11, the quotation ‘šātō manā, vaštō urvānō’ is generally found in the colophones of the Pahlavi Manuscripts with defective orthography. Prof. Bartholomae rightly corrects vahištō urvānō into voštō urvānō, which is supported by the Pah. ‘kāmak’. Vaštō means ‘according to one’s will or desire’. Instead of ‘Āhūire’, a peculiar form, there is a variant reading ‘Ahura’ which is very proper and accurate- voc. sg. The text of this verse seems to be transmitted in a bad state. I have followed the reading hēnti, as given by Geldner instead of hēntō. Moreover, I have inserted the predicate aγhat before vahištō aγhuš in < > for the sake of clearness in the sense.



It may be pointed out here that the Tan-druvistih usually recited by Zoroastrians after the finish of the daily prayers during any Gāh is a small Pāzand prayer of a much later date probably composed by Maṛupatān Maṛupat Ātarpat ī Mahraspandān or by one of his immediate disciple during the Sassanian period ( 226-651 AD ). Readers' attention may be drawn to Av. Dev. Ed. pt. II, VSM. Poona 1962, p. 326 for the text of "Doā Tan-Darōstī", composed in Pāzand Language.

- 1 -

### Text

*At hvō vaŋhēuš vahyō nā aibi-jamyāt,  
yē nā vrozūš savarhō paθō sīšōit  
ahyā aŋhēuš astvatō manarhascā,  
haiθyēŋg ā stīš yēŋg ā-šāēti Ahurō,  
arēdrō θwāvās huzēntušā spəntō Mazdā.*

### Translation

And may that man attain to what is better than good, who may instruct us the straight paths to Bliss in this corporeal life as also in the spiritual and the true heights wherein Ahura Mazdā- the Lord Omniscient dwells ( he being ) sincere, possessed of good knowledge and bountiful like Thee,

### Notes

The first verse is borrowed from Gāθā Uštavaiti Hā 43.3.

*at-* adv. and, yes, then, therefore, thus; Skt. अतः; *at-ca*, meaning ' moreover '. Barth. ( Air. Wb. 68 ) considers this as an introductory particle, which is not translatable, usually standing at the beginning of a clause or a pāda. Pah. Ver. ētōn = ' thus, in this manner '. Skt. अथ.

*hvō-* nom. sg. m. of the refl. pron. hva- Skt. स्वः; he himself. When used with another noun *nā*, it has the force of an emphatic adj.; so *hvō ... nā* may be translated ' that man ' ' the very man ' or ' assuredly the man ' ( Barth. Air. Wb. 1844-45 ); cf. GAv. Y. 32.10 where we find the combination ' *hvō mā nā* ' i. e. ' each such man '. Here is added another emphatic particle *mā*. Pah. Ver. ō ōy = unto him, for him. ( referring to Zaratuštra ).

*vaŋhēuš-* gen. sg. of *vaŋhu-vohu*- Skt. वहु, good. Barth. ( Air. Wb. 1396 ) regards it as abl. sg. to be construed with the adj. *vahyō*. The abl. sg. and gen. sg. of all nouns except those ending in -a, are identical in Skt. Prof. A. V. W. Jackson ( Av. Gram. 265 ) remarks that in the Gāθā the abl. sg. is wanting and



that its place is taken by the gen. sg. But the fact is that in the *Gāthā* the abl. and gen. sg. of all nouns ( except those ending in -a ) are identical, as is the case in Skt. also. The -aṭ of abl. sg. in the -a- decl. has been extended to all other nouns in Later Av. Note that the abl. used here is the abl. of comparison. The word means ' than the good '. Pah. Ver. ī vēh ( ideogram ṣapīr ) of the good.

*vahyō-* acc. sg. nt. of compar. adj. *vahyaṇh-* *vahyah-* better. Barth. ( Air. Wb. 1405 ) mentions that ' better than the good ' has a special significance. It is the special spiritual level higher than what an ordinary man understands by the word ' good ' or ' happiness '. Kanga translates this phrase *vaṇhēuš vahyō* as ' supreme good ' or ' summum bonum ' ( *Gāthā Bā Māēnī* p. 100 fn. ). Prof. Andreas translates the phrase *vaṇhēuš vahyō* as ' from the good to the better '. Both the phrases ' *vaṇhēuš vahyō* ' and ' *akāt ašyō* ' occur together in Y. 51.6 and in Y. Hā 59.31. Pah. Ver. *vēhīh*, ideogram *ṣapīrīh*, ' goodness, excellence ', abst. noun from *vēh-ṣapīr*, adj. Prof. S. Insler translates the phrase ' what is better than good '. ( The *Gāthās* of *Zarathuštra* p. 60-61 ).

*nā-* nom. sg. m. of *nar-* man. Skt. नर-. See note *hvō* above. Pah. Ver. *mart*, ideogram *gabrā*.

*aibī-jamyāt-* opt. 3 sg. Par. of *gam-* ( *jam-* ) Skt. गम्- with *aibi-* Skt. अमि- pref. to attain; may he attain to, may he reach. Pah. Ver. *apar rasēnīšū*, participium necessitatis, shall reach. In Av. there is another word *nam-* to go, Turfan Pah. *nam-* prnm'nd, *nap-* frnft. Pah. *franāmītan*, *franaftan*, *franāftan*; cf. Y. 46.1 *kam nēmōi Zām*, *kuθrā nēmōi ayēnī-* ' to what land shall I go, whither am I to go ? '.

*yō-* rel. pron. nom. sg. m. who. Pah. Ver. *kē*, ideogram *MWN=mūn=* who. This is a special *Gāthā* form; the Later Av. uses generally *yō-*.

*nā-* First per. pron. acc. pl. or dat. pl. us, unto us. Pah. Ver. *ān ī ēmā* = ' of us '. Skt. नः अस्मभ्यम्.

*arəzūš-* acc. pl. of *arəzu-* adj. m. Skt. ऋजु- right, straight; *razišta* is the superl. of *arəzu*, meaning most righteous, most just. In RV. we notice the word *rajiṣṭha* as superl. of *ṛju-* right, straight, which is often used with reference to the path and once it is used in RV. ( VIII. 51.2 ) for the three *Ādityas-* *Mitra*, *Varuṇa* and *Aryaman*. There is a compound word *arəzuxḍa-* adj. ' truly-spoken ' in the Av. cf. *arəzuxḍəm vācim* in Y. Hā IX.25 and *aršuxḍō-vāxš* in para 5 below. This word *arəzu*, when it is sb. m. means ' finger '. Pah. Ver. *apēčak*=pure, immaculate spotless.

*savaṇhō-* gen. sg. of *savaṇh-* or *savah-* nt. Skt. शवस्- meaning ' bliss, happiness '. The usual meaning in the *Gāthās* is the ' eternal happiness ' but



In the Later or YAv. it is used either for material or spiritual bliss. Skt. Ver. 'lābhah'. Kanga compares the word with Skt. शब्स् meaning 'spiritual power or strength'. Prof. S. Insler translates savahō by 'of the Mighty One' and refers it to Ahura Mazda, the Lord Omniscient. Thus the form belongs to savah- mighty = Vedic śavās. And he quotes in support of the meaning GAv. 33.11a yō səvištō Ahurō. Adj. savah- also occurs in 28.9c : īšō xšaθrəmca savaham, i. e. 'the powers and mastery belong to (you) mighty ones and 51.2c. vahmāi ... savahō 'for the glory of the Mighty One' (Gāθās of Zaratustra. p. 232). Pah. Ver. sūtōmand- adj. 'beneficial, advantageous'.

paθō- acc. pl. m. of paθ- panti- Skt. पथाः, पथः path way. See Reichelt Aw. Elem. §§ 353,2, 363. Decl. of Av. pañtan-, paθ- m.=Skt. pānthan, path m. cf. Whitney Skt. Gram. 433. The word follows partly the -an decl. (strongest stem pañtān, strong stem pañtan, partly the suffixless consonant decl. (weak stem paθ-). sg. nom. pañta, pañtā; acc. pañtānəm, pañtam; inst. pañta; abl. pañtat; gen. paθō; loc. pañti. pl. nom. pañtānō; acc. paθō, paθa; gen. paθam. Note : Transfers to the ā-decl. f. are : sg. acc. paθam; gen. paθayā; pl. acc. paθā; vide Jack. Av. Gram. § 310 p. 90-91. Pah. Ver. rās- 'path'.

sīšōit- opt. 3 sg. Par. of √sāh- Skt. शास्- to teach, to instruct, to inform. Barth. (Air. Wb. 1574) remarks that this stem governs two accusatives as in Skt. śāsti, aśiṣat, śiṣtaḥ; pr. sāh- sīša, sāhī; ppp. śiṣta-, śāsta; sb. f. sāsna, cf. Skt. śāsana- sb. nt. meaning 'teaching, doctrine, command'. Pah. Ver. āmūzišn from inf. āmōxtan- to teach.

ahyā- gen. sg. of dem. pron. a- Skt. अस्, of this. This is GAv. YAv. has aṃhe or aiṃhe. Pah. Ver. andar ēn 'in this'. Here ahyā gen. sg. used in the sense of the loc. sg. meaning 'in this'.

aṃhēuś- gen. sg. of aṃhu- ahu- sb. m. Skt. अस्- from √ah- to be, to exist; being, existence, life, world. Pah. Ver. aṃān = 'worlds, existences, lives', pl. of aṃ.

astvatō- gen. sg. of astvat- adj. corporeal, material, terrestrial. Skt. अस्थवन्त, अस्थिमन्त; derived from ast- bone + vant suf. denoting possession. Pah. Ver. astōmandān.

manahascā- gen. sg. of manah- manah- m. adj. lit. pertaining to the mind or spirit, as distinguished from astvat- corporeal, material. The word is used in the Gāθās to mean 'spiritual'; cf. Gāθā Hā 28.2 : ahvā astvatas-cā hyat-cā manahō; cf. Y. Hā 57.25 (Srōš Yt.) ahe aṃhēuś yō astvatō yas-cā asti manahyā. Pah. Ver. ut kē-ē mēnōkān = 'and that which is spiritual'.

haiθyāng- acc. pl. m. of haiθya- true, correct, right; Skt. सत्य-; inst. sg. haiθyā and acc. sg. haiθīm as adv. meaning truly, indeed, verily. Pah. Ver. āskarak- 'obvious, evident, clear'.



*ā stiš-* *ā* is prep. meaning 'to' and *stiš* is acc. pl. of *sti-* f. world, existence; derived from  $\sqrt{ah}$ -to be, to exist (Barth. Air. Wb. 1592). Geldner reads *āstiš* and translates 'subjects'. In Vend. II. 40, we find the compound *stidāta*, 'made in the world or artificial' (Taraporewala). In the Veda the word *sti-* is m. and means 'members of the household'. Prof. Humbach translates *ā-stiš* 'provided with possessions'. Prof. Insler analyses the word *ā-sti-* 'height' as *ā-st-i* and thus combines it with Vedic *ā sthā* 'climb, mount'. Thus it is more philologically related to the Vedic type *ni-dh-i* 'treasury'. cf. also *paity-ā-st-i* 'firm foundation' occurring in Gāṇā Hā 53.3 (ibid p. 232-233). Pah. Ver. translates it by *ān stī* with a commentary *ku rōšnak ku Tan ī passēn bavēt*, i. e. 'that existence' i. e. 'it is clear that the Final Body or Resurrection will take place'.

*yanjg-* rel. pron. acc. pl. m. whom. Skt. यान्, used in the sense of the loc. pl. meaning 'wherein'. Pah. Ver. *andar ān*, meaning 'in that, in it'. Pah. Ver. supports the meaning 'wherein, in which'.

*ā-šaēlī-* pr. 3 sg. Par. of  $\sqrt{ši}$ - Skt. क्षि- to dwell, with *ā*-pref. he dwells. Pah. Ver. *mānēt*, ideogram *katarūnēt*, 'he dwells, he remains'.

*Ahurō ... Mazdā-* nom. sg. of Ahura- *Mazdā*- m. Proper Name, Lord Omniscient. Pah. Ver. *Ōhrmazd*. See the paper 'The Name Ahura- *Mazdā*,' by Prof. R. G. Kent in Oriental Studies in honour of Cursetji Pavri, Oxford, 1933.

*arədrō-* adj. nom. sg. of *arədra-* religious, pious, trustworthy, true. Barth. (Air. Wb. 195) translates 'faithful'. Prof. Andreas translates 'full of insight' with a query mark. Prof. Insler renders it by 'sincere in the light of Sogd. *rōwk* and OPer. *ardumaniš*, 'sincere-minded'. Prof. Humbach connects the word *arədra-* with  $\sqrt{ard}$ -to be successful, to prosper, and translates 'bringer of prosperity, furtherer'. K. E. Kanga (Av. Dict. p. 46) postulates a stem  $\sqrt{arəd}$ -to worship, to dedicate and translates 'one who dedicates an oblation in worship; an offerer, a bestower'. Taraporewala translates 'a devotee, a faithful worshipper' and states that Skt. *ārdra* meaning 'warm hearted, full of feeling' is cognate and derives the word in question from  $\sqrt{ard}$ -to stir, to set in motion, (vide The Divine Songs of Zarathustra p. 372 and p. 411). Prof. W. B. Henning connects the Av. word *arədra-* with Sogd. *rōwk*, *yw'rōkw*; vide Gershevitch, Grammar of the Manichaean Sogdian § 154, p. 22. Skt. Ver. *dakṣiṇādātā* (Y. 43.3); *dakṣiṇapravṛtiḥ* (Y. 34). Pah. Ver. *rāt*, *rād*-adj. 'generous, liberal'.

*θwāvə-* nom. sg. m. of *θwāvənt-* 'like unto Thee' (Barth.); derived from *θwā-*, 2 per. pron. acc. sg. thee; Skt. त्वम्, त्वत् + *vant*, *vat*-Skt. वत्, वत्, suf. denoting possession and in some special case 'like to, resembling'. The Skt. त्वावत् is used in the same sense. cf. Jack. Av. Gram.



§ 857, note 2, which I quote as under - ' A few words, chiefly pronominal derivatives in -vant, have the meaning ' like to ', ' resembling ', cf. Whitney, Skt. Gram. § 1233f. Examples are : Av. mavant- like me, Skt. मावन्त्; Av. θwāvant- like thee, your grace=Skt. त्वामन्त्. So also Av. vīsaitivant- twentyfold; Av. satavant- hundred-fold. In these last two examples suffix vant- is used for multiplicative adv. Prof. Taraporewala translates the word ' absorbed in thee ', or ' merged into Thee '. Skt. Ver. gives tvat-tulyah; Pah. Ver. tō hāvand, ' like unto Thee '.

*huzəntuš-* nom. sg. m. of *huzəntu-* ' possessed of good wisdom ' (Barth.); ' possessing good understanding ' ( Kanga ); derived from hu- Skt. हु- good + *zəntu-* wisdom, understanding; from  $\sqrt{\text{zan-}}$  to know to have knowledge. cf. Skt. सुज्ञ. The -ə- at the end is metrical or it may be a 'glide vowel' to help the pronunciation of the two sibilants following one after the other. Prof. Insler translates *huzəntu-* by ' of good lineage, noble ' and remarks that the word may be compared with Vedic सुजात- and lies at the basis of *haozaθwā-* occurring in GAv. Y. 45.9. This word occurs in Y. 46.5 and 49.5 as well. Pah. Ver. ī xap šnāsak, ' of good sense, of good knowledge '. This Pah. word also means ' a good savant '. cf. also *haozaθwaca* in Y. Hā 57.23, inst. sg. nt. ' through good or great wisdom ' ( Kanga ); ' through reverence or gracious knowledge ' ( Prof. Jackson ); ' through good knowledge ' ( Barth. Air. Wb. 1738 ).

*spəntō-* nom. sg. of *spənta-* adj. m. bountiful, beneficent, divine; compar. *spanyah-* *spanyaθh-*; superl. *spəntōtəma-* *spəništa*. Pah. Ver. *aβzōnik* adj. ' increasing, bountiful '. Skt. Ver. *mahattarah;* *mahattamah;* *gurutarah*. cf. Y. Hā IX.22, *spānō*, acc. sg. of *spānah-* nt, holiness, sanctity, and 27, *spanaṇha-* inst. sg. of *spanaṇh-*, through holiness or sanctity. Also cf. Y. 62.4 *spānō*. It is difficult to quote Skt. parallel for the word *spənta-* f. *spəntā*. For further details, see Bailey's article ' Iranian Studies III ' in BSOS Vol. VII pt. 2, 1934 pp. 288-292.

- 2 -

## Text

*Tā ahmi nmāne jamyārōš, yā ašaonam xšnūtasca ašayas-ca vyādaibiš-ca  
paitizantayas-ca; us nū aiṇhāi vīse jamyāš ašmca xšaθrəmca, savas-ca,  
xarənas-ca xāθrəmca, darəθō-fratəmaθwəmca aiṇhā daēnayā, yaš Āhurōiš  
Zarəθuštrōiš.*



## Translation

May these which are the propitiation, rewards, gifts and warm reception of the righteous ones come into this house! may there now arise in this village righteousness and sovereign power, happiness, glory and easeful life or comfort and long-enduring-predominance of this Religion which is of Ahura and revealed by Zarθuštra !

## Notes

*tā* – nom. pl. of dem. pron. *ta-* f. Skt. त- these. Pah. Ver. Ōyšān, ‘ they ’.

*ahmi-* loc. sg. of dem. pron. *aēm-* nt. Skt. अयम्- in this. “ The demonstrative *aēm-*, as in Skt., is made up from defective stems *a-*, *i-*, *ima-*, *ana-* = Skt. *a-*, *i-*, *ima-*, *ana-* combined to fill out a complete declension ” Jack. Av. Gram. § 422.p. 120. Skt. अस्मिन्, Pah. Ver. Ō ēn, ‘ to this, for this ’.

*nmāne-* loc. sg. of *nmāna-* sb. nt. house, abode. GAv. *dāmāna-* from *√dam-* to dwell; cf. Skt. दम्- sb. m. house. Pah. Ver. *mān*, ‘ house, abode ’. See sec. 5 below.

*jamyārōš-* benedictive 3 pl. *Ātm.* of *√jam-* to come, to go; may they come. pr. *jam-* *jim-* *jēm-* *gm-*, *gəm-*, *ga-*; caus. *gəma-*, *Yma-*, *jāmaya-*; s-aor. *jəngħ-*, *jañh-*; perf. *jaYm-*; ppp. *gata-*, *Yamata-*. Pah. Ver. *rasānd*, ‘ may they reach ’.

*yā-* rel. pron. nom. pl. f. Skt. याः which. ‘ As in the nouns, so also in the pronouns the nt. pl. often assumes the form of the f. or rather interchanges with it ’ ( Jack. Av. Gram. § 383 and § 404 ). Pah. Ver. MWN=Ir. *kē*, ‘ who, which ’.

*ašaonam-* gen. pl. of *ašavan-* adj. m. Skt. ऋतावन्- righteous. holy; of the righteous. Pah. Ver. *ahrōβān*, righteous. The decl. of Av. *ašavan-* m. shows in weak cases *ašaon-*, *ašāun-*. See Jack. Av. Gram. § 313 and § 62. Note 1.

*xšnūtasca-* nom. sg. of *xšnūta-* ppp. of *√xšnu-* to be pleased, content with, to satisfy, to rejoice, used as a noun, meaning, satisfaction, rejoicing, joy; pr. *xšnu-*, *kuxšnu-*; des. *cixšnuša-*; iterative *xšnāvaya-*; s-aor. *xšnaoš-*; ppp. *xšnuta-*. There is another Av. word *xšnaoma-* sb. nt. from the same stem meaning ‘ satisfaction, blessing, joy ’. *ca* = and. Pah. Ver. *šnāyēnītārīh*, ‘ praise, propitiation, satisfaction ’.

*ašayasca-* nom. pl. of *aši-* sb. f. lot, merit, reward from *√ar-* to grant, to allot. When the word *Aši-* is used in the sg. it is the name of the Deity with the epithet *vañuhi-*; *ca* = and. Pah. Ver. *tarskāyīh*, ‘ reverence, respect ’.



*vyādaibiśca-* inst. pl. of *vyādā-* thanks, reward, recompense, gifts, used in the sense of the nom. pl. ( Barth. Air. Wb. 1478 ). Barth. quotes from Pursiśūihā 39 *narś-ca aśaonō xñnūitīm-ca, āraitīm-ca, vyādas-ca, paiti-zaṇtayasca*, meaning, 'rejoicing, benediction, gift, and warm-welcome of the righteous man'. K. E. Kanga ( Av. Dict. p. 514 ) derives the word from *vi+ā+daibi-√dab-* Skt. दम्- to deceive and translates 'openness or freedom from deceit', and gives a separate entry in the Dict. p. 305 for *paiti-vyādā-* occurring in Y. Hā 38, meaning 'gifts made in return (i. e. as reward) for worship'. This Av. word is translated into Pah. Ver. *pat yut dahiśnīh*, 'by means of different gifts'. Barth. translates *paiti-vyādā-* 'paying out again'. The word *vyādā* is derived from *vi+ādā-* GAv. *aḍā-* YAv. sb. f. nt. meaning, 'recompense' ( for deeds done during life ), allotment, from *√dā-* to give.

*paiti-zaṇtayasca-* nom. pl. of *paiti zaṇti-* f. warm reception, welcome from *√paiti-zan-* to receive a guest, to welcome, to acknowledge. Pah. Ver. *bē patgrīśnīh*. cf. the word *paiti-zaṇtō* in Y. Hā 57.14 and 35 : nom. sg. of ppp. of *√zan-* to know with *paiti-* pref. welcomed. Pah. Ver. *patgrift*. In the Veda प्रति-जन् ( प्रतिज्ञा means 'to acquiesce, to approve, to accept as one's own' [ Grassman Wörterbuch 500 ] ). This Vedic meaning is not appropriate here in the Av. passage; cf. Yt. Fravartēn ( Yt. XIII ).50. *kō paiti-zanāt* = who will welcome us. cf. Āfrīnaīān Artāk Fravaxš, para 3; *√paiti-zan* 'faire fête' ( E. Benveniste ); 'acknowledge, recognise' ( Barth. Air. Wb. 1659 ); cf. Sogd. *ptz'n-*, Khot. *paysān*, Paštō *pežandəl*.

*us-jamyāt-* opt. 3 sg. Par. of *√jam-*, *gam-* to go, to come, with *us-* pref.; may it arise. Pah. Ver. *ul rasāt* = 'may it come up, may it reach'.

*nū-* adv. certainly, verily. In Skt. the word is found as both नू and नृ and Grassmann notes that the former is never used at the beginning of a sentence or a clause. He also remarks that when *nū* is used with a verb in the impv. it implies that the action is about to begin immediately. In Av. it also means 'now'; cf. Pah. Ver. *nun* 'now', sometimes found combined with the encl. particle *ciṭ*, even now.

*ai'īhāi-* dat. sg. of the dem. pron. *aēm-* f. for this. Pah. Ver. *ō ēn* = 'to this'. Skt. अस्मै.

*vīsē-* dat. sg. of *vīs-* sb. f. Skt. विश- lordly manor or castle, settlement, homestead, village, community, clan. cf. Greek *oikos*, 'house'; Lat. *vīcus*, 'village'. OPer. inscr. *viθ*; Pah. Ver. *vīs*.

*ašəm-ca-* nom. sg. of *aša-* sb. nt. Skt. ऋत- righteousness, Truth; ca, meaning, and. Pah. Ver. *ahrāḍīh*, 'righteousness, truth'. cf. OPer. *arta*; MPer. *ard*.



*xšaθrəm-ca-* nom. sg. of *xšaθra-* sb. nt. (1) dominion, reign, kingdom; (2) kingly or supreme authority, sovereign power, command; (3) possessions (Bailey). *Xšaθra Vairya* lit. the wished-for Sovereignty is a personification of the Ahuric Sovereignty, and of the Ahuric Kingdom. As divinity or the Bountiful Immortal *Aməša Spənta* he seems to have been particularly the deity of war, appearing as such on coins and the genius presiding over metals. cf. *vasō-xšaθra-* ruling at will; *duš-xšaθra-* wicked sovereignty or rule; *hu-xšaθra-* good kingdom or good sovereignty. Pah. *ṣātādh-* 'sovereignty, kingdom'.

*savasca-* nom. sg. of *savaṇh-* or *savah-*, sb. nt. bliss, happiness; Skt. शवस्-; also advantage, benefit; from  $\sqrt{\text{su-}}$  to be useful, to be profitable; 'prosperity' (Bailey). In the *Gāthās*, we notice the themetic form of *savah-* i. e. *sava-*; cf. GAv. *savā-* Hā 30.11; *savōi-* acc. du. 43.12 (the du. implies happiness and misery, reward and punishment- a sort of *ekaśeṣa dvandva comp.*); *savā-* 44.12. blessed gifts; 45.7 salvation. Pah. Ver. *sūt*, meaning 'benefit, advantage, profit'. See *savaṇhō*, above.

*ṣarənasca-* nom. sg. of *ṣarənah-* sb. nt. glory, magestic splendours; good fortune, divine grace. According to Prof. H. W. Bailey, the original primary meaning of *ṣarənah-* seems to have been 'a thing obtained or desired', thence 'a good thing', 'a desirable thing, possessions, good things'. A Zoroastrian author of the Persian rendering of Pah. Text *Mēnōk ī Xrat* would render MPer. *ṣarrah-* by the NPer. *ṣāsta-* 'possessions, prosperity'. Pah. Ver. ideogram gadman; Ir. *ṣarrah-*; derived from  $\sqrt{\text{ṣar-}}$  Skt. स्वर्-, to shine, and this Av. word *ṣarənah-* *ṣarənaṇh-* has almost exactly the same sense as the तेजस् of the Skt. literature. The words स्वर्, सूर्य, स्पृज, Lat. sol, NPer. *khoreh* are cognates. cf. Y. Hā IX.4 : *ṣarənaṇhastəmō*, most glorious, most illustrious, most resplendent; superl. of the adj. *ṣarənaṇhvant-*. *Zamyāt Yašt* mentions two types of *ṣarənah-* : (1) *kavəēm ṣarənah-* kayaman glory or kingly glory; (2) *a-ṣarəta ṣarənah-* unseizable glory.

*ṣāθrəm-ca-* nom. sg. of *ṣāθra-* sb. nt. comfort, happiness; felicity, easeful life (Bailey). Barth. (Air. Wb. 1876) derives the word from *hu-āθra-* Aryan \**sū- āθra-* which gives the clue to its original meaning 'glory' and says that the original meaning of this word is 'well-being' or 'happiness' and adds that it means a place where one can find happiness, i. e. the Blessed Realm. Etym. is doubtful. Pah. Ver. *ṣārīh* = 'ease, comfort'.

*darəyō-fratəmaθwəma-* nom. sg. of *darəyō-fratəmaθwa-* nt. long enduring or lasting principle, long lasting commandership or sovereignty, long-continued predominance; derived from *darəya-* *darəga-* adj. Skt दीर्घ- long + *fratəma-* Skt. प्रथम- first, foremost + *θwa-* Skt. त्व- gerv. suf. or



abst. noun suf. Pah. Ver. ān ī dēr frāčtōm patīh, 'everlasting supreme leadership'. Which is further explained by the gloss pēšōpāōīh, pēšōpāyīh 'pontifship'. See Barth. Air. Wb. 695. See my paper in Ācarya Dr. Vishva Bandhu Commemoration Volume.

ai'īhā- dem. pron. gen. sg. f. of this, Skt. अस्याः, see ai'īhe in Y. IX.4. Pah. Ver. ī ēn.

daēnayā- gen. sg. of daēnā- sb. f. faith, religion. Pah. Ver. dēn; from √di- Skt. धी- to perceive, to think out. The word is always tri-syllabic da-ē-nā. It has two meanings- (1) the inner self, the higher self ( of man ); conscience, (2) Revelation, Faith, Religion. It is conscience that enables us to perceive what is right and what is wrong and it is closely connected with the emotional part of our being and corresponds to the Skt. antahkaraṇa. Here meaning is ' of the Religion '.

Āhurōiš- gen. sg. of Āhūiri- adj. Ahurian, pertaining to Ahura. Pah. Ver. ī Ōhrmazd.

Zaraθuštrōiš- gen. sg. of Zaraθuštri- adj. revealed by Zaraθuštra. Pah. Ver. ī Zartōšt.

- 3 -

**Text**

*Asiṣta nū aiyyhaṭ haca vīsaṭ gāuṣ buyāt, asiṣtam aṣōm, asiṣtam narṣ aṣaonō aojō, asiṣtō Āhūiriṣ tkaēṣō.*

**Translation**

Now may there always be prosperity within this clan, always righteousness, always the power of holy man, and always the Law of Ahura !

**Notes**

asiṣta- Barth. ( Air. Wb. 1547 and 210-211 ) takes it as ppp. of √sid- Skt. सिद्- to split and translates 'undisturbed', Skt. स्थिते, चिच्छिदे. pr. siḍya-; perf. hiṣiḍ-; with prefixes ava- and parōit-, to split as under. Kanga remarks that the original form is āsiṣta- and translates 'always', 'swiftest' ( Dict. p. 55 s. v. asiṣta- āsiṣta- ). Prof. James Darmesteter derives the word asista- from a- neg. particle + sista- cut off from √syaṭh- and translates 'that which is not destroyed, i. e. eternal'. Pah. Ver. a-nasēniṣn, 'indestructibility, disappearance, not vanishing'. Skt. Ver. anaśvara, 'missing'. In Āfrīnaīān ī Dahmān the Av. word is translated by an-apasēniṣn, lit. not destruction, i. e.



permanence. This word occurs four times in the same para : asištəm- twice, nom. sg. nt. of asišta- and once asištō- nom. sg. m. of asišta-.

nū- adv. now, verily, indeed. See para 2 above. Pah. Ver. nun.

aiṇhaṭ- dem. pron. abl. sg. f. from this. See aiṇhāi, dat. sg. in para 2 above. Pah. Ver. hač ēn- 'from this'.

vīsaṭ- abl. sg. of vīs- f. village, clan, community. See vīse in para 2 above. Pah. Ver. vīs.

gāuš- nom. sg. of gao- gāu- m. f. Skt. गो- cow. Pah. Ver. gōspand- 'beneficent animals'. Dr. Taraporewala says : 'sg. used in a collective sense. This implies prosperity'.

būyāt- opt. 3 sg. Par. of √bū- to be, to become, Skt. भू- cl. 1. may be, may become. Pah. Ver. bavāt.

ašəm- nom. sg. of Aša- nt. Skt. ऋत- truth, righteousness, Pah. Ver. ahrādhīh.

narš- gen. sg. of nar- m. of the man. Skt. नर-; see Jack. Av. Gram. § 332 for full decl. of the word nar-. Pah. Ver. martān. pl. 'men'.

ašaonō- gen. sg. of ašavan- Skt. ऋतावन्- adj. m. holy, pious, righteous. The van- stems are declined like those in -an, -man, but in the weak case-forms the va- becomes ( by samprasāraṇa ) -u-, which coalesces with a preceding -a- into -ao or -āu. For the decl. of this word ašavan- which is frequent in the Av. see Jack. Av. Gram. § 313 p. 91. Pah. Ver. ahrōṣān-, pl. 'righteous, holy, pious'.

aojō- nom. sg. of aojah-, aojaṇh- sb. nt. strength, power; Skt. ओजस् adj. aojahvant- Skt. ओजस्वन्- strong, powerful, aojišta- adj. superl. of uīra- Skt. ओजिष्ठ, strongest, very strong; aojyaṇh-, aojyah- compar. Pah. Ver. ōž : strength, power, might, which is further explained by the gloss pattukīh- 'endurance, patience, perseverance'.

āhūiriš- nom. sg. of āhūiri- adj. pertaining to Ahura, devoted to Ahura ( Mazdā ), Āhūrian.

ṭkaēšō- nom. sg. of ṭkaēša- sb. m. doctrine, Law, dogma from √kiš- to teach, to promise, to attribute. pr. cōiš- cīš, cinah- cinasti- 3 sg. alone or with pref. para- or frā- meaning 'teaches'. cf. Ahurō-ṭkaēša- Law of Ahura. paoiryō-ṭkaēša- foremost leaders of the Faith. Pah. Ver. Ōhrmazd- dātistānīh, Law of Ōhrmazd and this is further commented upon by the commentator thus- pēšēmārīh ut pasēmārīh, būt ke Ōhrmazd dātōṣarīh gōft vičēr dātōṣarīh kartan i. e. prosecution and legal defence- there was ( some one ) who said : 'The judgement of Ōhrmazd in the dispensation of decision and justice'.



*Jamyæn iθra aṣāunəṃ vaṇuhīš sūrā spəntā fravašayō, ašōiš baēšaza  
hacimnā, zəm-fraθaṇha, dānu-drājaṇha, hvarə-barəzaṇha, ištē vaṇhaṇhəṃ.  
paitištātē ātaranəṃ, fraša-vaxšyāi rayəṃca xarənaṇhəṃca.*

### Translation

May the excellent, heroic, and beneficent Fravašis of the righteous come hither,<sup>1</sup> accompanied by the healing-virtues of (their) blessings as wide as the earth, as long as the rivers and as exalted as the Sun, in order to desire the possession of good things, and in order to withstand the oppressors (or misfortune), for the greater increase of the splendour and of the glory (or of riches and fortunes) !

### Notes

*jamyæn*- opt. 3 pl. Par. of √jam- gam- to come, to go; may they come. See *jamyāraš* para 2 above. Pah. Ver. *rasānd*, 'may they reach'.

*iθra*- adv. here, hither (referring to place and direction). Pah. Ver. *ō ēdar*, 'hither'. Skt. अत्र.

*aṣāunəṃ*- gen. pl. of *aṣavan*- Skt. ऋतावन- holy, righteous, pious; cf. *aṣaonam*- para 2 above. See Jack. Av. Gram. § 313 and § 62 note 1; 'of the righteous'. Pah. Ver. *ahrōβān*.

*vaṇuhīš*- nom. pl. of *vaṇuhi*- *vaṇhvi*- adj. f. good, excellent; Pah. Ver. *vəhān*.

*sūrā*- nom. pl. of *sūrā*- adj. f. brave, heroic, strong, powerful; Prof. Bailey translates 'prosperity bringing' on the basis of the Pah. Commentators' understanding of the word 'sūt' i. e. benefit, profit. Pah. Ver. *aβzārān*- 'efficacious'.

*spəntā*- adj. nom. pl. of *spəntā*- f. beneficent, bountiful; Pah. Ver. *aβzōnikān*, 'increasing, bountiful'; for further details see Bailey's article Iranian Studies III in BSOS Vol. VII, pt. 2, 1934, pp. 288-292.

*fravašayō*- nom pl. of *fravaši*- sb. f. guardian spirit, *fravaši*. Y.Hā 26.4 and Yt.XIII (Fravartēn Yt.) 149 give the constitution of the human being according to Av. In another passage Y.Hā 55.1 another list is given of the constituents of the human being, which however contains seven distinct principles instead of five as mentioned in Y.26 and Fravartēn Yt. These are the only passages in the Av. where the five-fold and seven-fold principles of the constitution of the human being are mentioned. These are : ahu- life,



force, Skt. असु ( प्राण ); daēna- conscience, heart, inner ego- Skt. अन्तःकरण, baodah- perception, intellect Skt. बुद्धि; urvan- soul or spirit Skt. आत्मन्; Fravaši-Guardian Spirit. Pah. Ver. fravahr, Etym. of the Av. word is doubtful. It is better to retain the original Av. word in the translation.

ašōiš- gen. sg. of aši- blessing, reward resulting from treading the path of Aša-; fortune, goddess of Fortune or Reward. Prof. Bailey translates 'Fortune'. Pah. Ver. ān ī Ahrišvang i. e. 'of the yazat Ašiš vaṇuhi'. Aši. lit. means 'lot, merit, reward'. The divinity who distributes the lots, especially to the good ones; goddess of wealth earned by piety; she is the protectress of matrimony. Aši Yašt Yt. XVII is dedicated to her. Lit. aši- > \*arti means 'thing attained' from the verbal root ar- to get, to obtain. The common noun occurs in the sense of what is acquired, either by luck or merit. In the Gāthās the word has the latter implication. She has the epithet 'mazā-rayi', great-gifted or treasure-laden in addition to the standing epithet vaṇuhi.

baēšaza- acc. pl. of baēšaza- Skt. भेषज- (1) adj. healing, curative; (2) sb. nt. remedy, medicine, healing virtue; baēšazyā- den. pr. to give health, to cure. baēšazyā- adj. Skt. भेषज्य- healing, curative, having healing properties; baēšazyāi- inf. in order to bring health, baēšazyōtara- compar. of baēšazyā- more healing; baēšazyōtama- superl. of baēšazyā- most healing or health-giving. Pah. Ver. bēšāzišnīh.

hacimnā- nom. pl. of hacimnā- f. pr. part. Ātm. of √hac- Skt. सच्- to follow, to associate, to accompany; when. used with an acc. it means to bring to, to carry (Barth.). Here the acc. is baēšaza-. Pah. Ver. apāk, 'with'.

zəm-fraθaṇha- acc. pl. nt. adj. qualifying the noun baēšaza; wide as the earth. Pah. Ver. zamīk-pahānāō; pāz-zamīn-pahānā- cf. Yt. X (Mihr Yt.) zəm-fraθō, para 44 and zəm-fraθā, 95.

dānu-drājaṇha- acc. pl. nt. adj. qualifying the noun baēšaza-; as long as the river. Av. dānu- river + drājaṇh- length, long, Vedic dānu- means 'dew' or 'trickling drops of water'. For drājaṇha- See Y. IX.26. Pah. Ver. rōt- drahanāō.

hvarə-barəzaṇha- acc. pl. nt. adj. qualifying the noun baēšaza-, as high as the Sun; derived from hvarə- Sun + barəzaṇh- height. Pah. Ver. šaršēt-bālāō. Note that this phrase is used in Grand Bundahišn p. 175, l. 12 in reference to nēvakīh, 'good things, goodness': zamīk pahnāō ut rōt drahanāō ut šaršēt bālāō ān nēvakīh <hač Arišvang> bē rasēt, meaning 'these good things or this good fortune may reach as wide as the earth, as long as the river and as high as the Sun, from the yazat of wealth Arišvang'. Here nēvakīh expresses the same idea as šarənah-, glory, good things.



*ištē-* dat. inf. from  $\sqrt{i\check{s}}$ - to rule, to possess, to seek for, to desire, to wish; in order to wish, with a view to desire. cf. Skt. *iṣati*, *ichhati*, *eṣiṣyati*; *eṣayati*, *iṣṭaḥ*. pr. *iṣa-*, *iṣasa*, *aēṣaya-*; fut. *aēṣya-*; ppp. *iṣta-*; Pah. Ver. *estēnītār hēnd*.

*vaṇḡhaṇḡḡem-* gen. pl. of *vaṇḡhaṇḡ*, compar. adj. of *vohu* or *vaṇḡhu*- Skt.  $\overline{वृ}$ - good; the possession of good things. Pah. Ver. *vēhikān*, 'the good ones, the faithful'.

*paitištātē-* dat. inf. of *paitištāiti-* from  $\sqrt{stā}$ - to stand with *paiti-* pref. for the withstanding of; for restraining of, for the overthrow. Pah. Ver. *apāč estēnītār*.

*ātaranam-* gen. pl. of *ātara-* sb. m. oppressor, aggressor, invader, from  $\sqrt{tar}$ - Skt.  $\overline{तृ}$ - to attack ( Barth. Air. Wb. 316 ). Prof. Bailey translates 'of misfortunes'. See Y. XII.4 *ātaraṇāṣ*, which Prof. Reichelt translates, 'pernicious ( i. e. enemical ) to ', with gen. and takes it as adj. Pah. Ver. *Vattarīkān* 'the worst people, most wicked persons'.

*fraṣa-vaxšyāi-* dat. inf. of  $\sqrt{vaxš}$ - to increase, to wax with *fraṣa*. GAv. *faraṣa-* "suitable, fit, ready" or forth, forward; for the advancement, for the furtherance, 'for the greater increase' ( Barth. ). Pah. Ver. *frāč vaxšāt*, 'increased forth, enhanced'. Here *fraṣa* is rather 'forward' ( Pah. *frāč* ) than the OPer. *fraṣa*- 'wonderful'. Prof. Bailey says: "In the compound *fraṣa-vaxšyāi*, for the increase of.....applied to *ray*- 'wealth', it now becomes possible to explain by 'invigorated growth', 'vigorous increase' and abandon my connection with *frānk*- 'forward'." ( Vide Indo Iranian Studies in the TPS, London 1953, p. 25-26. )

*rayam-ca-* gen. pl. of *raē-* wealth, lustre, splendour from  $\sqrt{rā}$ - Skt.  $\overline{र}$ - to shine. See Jack. Av. Gram. § 277; acc. sg. *raēm* ( i.e. *rayam* ); inst. sg. *raya*; acc. pl. *rāyō-* GAv.; also *raēšca* YAv.; gen. pl. *rayam*. Pah. Ver. *ray*.

*ṣarənaṇḡḡemca-* gen. pl. of *ṣarənaṇḡ*- glory; of the glory. Pah. Ver. *ṣarrah*, ideogram *gadman*. *ca-* encl. particle and. See *ṣarənas-ca* in para 2 above.

- 5 -

## Text

*Vainīt ahmi nmāne sraōṣō asruštīm, āxštiṣ anāxštīm, rāitiṣ arāitīm, ārmaitiṣ tarō-maitīm, arṣuxdō-vāxš miθaoxtəm vācim, aṣa-drujəm.*



# Translation

In this house may Obedience triumph over disobedience !  
 may Peace triumph over discord !  
 may Generosity triumph over stinginess !  
 may Reverence or Love triumph over contempt !  
 may the true-spoken Word triumph over the word false-spoken !  
 and may Righteousness-Truth triumph over falsehood !

# Notes

*vainīt-* root aor. 3 sg. Par. of  $\sqrt{\text{van-}}$  to win, to conquer, vanquish; may conquer, may vanquish. Other meanings are : to excel, to surpass, to overcome; des. to seek to outdo; pr. vana-, vīvaṅha-, vainīt; perf. vavan, vaon; s-aor. vēṅgh-, vēṅḥh-; ppp. vaṇta- with pref. nī-, to be victorious, to get possession of. Prof. Jackson thinks vainīt may be an opt. aor. 3 sg. with a weak ending ( Av. Gram. § 463 and 637 ) and translates ' let conquer '. Skt. अवनीत्- Pah. Ver. vānīhāt=may be overcome, may be conquered, may be triumphed over.

*ahmi nmānē-* in this house, see notes in para 2 above. Pah. Ver. hač ēn mān=from this house.

*sraoša-* nom. sg. of sraoša- from  $\sqrt{\text{sru-}}$  to hear, to listen; it seems to mean ' obedience ', the obeying or carrying out of the Law of Aša, which is the Law of Ahura. Here the word sraoša is used in the literal sense of ' obedience ' as can be seen from the translation. (2) Name of the yazata in the Zoroastrian Pantheon. Pah. Ver. pat srōš 'by means of obedience'.

*asruštīm-* acc. sg. of a-srušti- sb. f. disobedience; derived from a-neg. particle not + srušti- hearing, listening from  $\sqrt{\text{sru-}}$  to hear, to listen + ti- abst. noun suffix. cf. Skt. सुष्टि-. This word forms an antonym of sraoša. But the neg. of Skt. सुष्टि- is not noticed in Skt. cf. Vend. Fragarad 16.18 and 17.11 where we find a-sraoša- adj. lit. not listening, not obeying ( the religious mandate ); not obedient, disobedient. See Y.43.12 asrušta- f. disobedience, disobeying ( Barth. Air. Wb. 223 ). Prof. Andreas construes this asrušta as acc. pl. nt. and remarks that a verbal adj. in -ta ( i. e. ppp. ) with the neg. pref. -a- added might have the force of the future and translates ' it shall not be heeded '. cf. Av. asruta- adj. in Nir. Fragment 25, where the word means ' unheard, not heard, inaudible '. Skt. अश्रुत.

*āxšiti-* (a) nom. sg. of āxšiti- sb. f. Pah. Ver. āštīh. MPer. āshti- meaning ' peace '. Etym. is doubtful. Perhaps it is derived from \*āšt, cf. Armen. loan word ' hašt ', ' reconciled '. (b) He is the yazata presiding



over peace and friendship. Āxšti is clearly the divinity of victorious peace conquering the demon Anāxšti- demon of discord and dissention. See Kangā Av. Dict. p. 76 s. v. cf. Yt. X.29 : tūm āxštōiš anāxštōišca Miθra xšayehe daxyunam, Vr. 7.1 and Srōš Yt.15 : āxštīm ham-vaiñtīm.

*anāxštīm*- acc. sg. of anāxšti- sb. f. discord, dissention; derived from an- neg. particle not + āxšti- peace. It is an antonym of āxšti- meaning 'peace, concord'. Pah. Ver. anāxštīh- cf. Yt. X.29

*rāitiš*- nom. sg. of rāiti- sb. f. from √rā- to give, to dedicate; liberality, charity, generosity, bountifulness. cf. Skt. रति-, gift, oblation. Pah. Ver. rātiḥ. There is another word rāti- rāiti- from √rā, meaning readiness to serve, to minister. cf. Skt. रति- adj. 'ready, willing'.

*a-rāitīm*- acc. sg. of a-rāiti- sb. f. stinginess, miserliness, niggardliness, derived from a- neg. particle not + rāiti- generosity, liberality. Pah. Ver. arātiḥ.

*ārmaitiš*- nom. sg. of ārmaiti- sb. f. meaning reverence or piety, right thought, perfect mindedness; derived from arəm- right, perfect + maiti- Skt. मति- thought, mind. cf. pursišnīhā or Tehmuras Fragments 24 where we find the word arəm-maiti. Pah. Ver. ār-mēnišnīh, 'noble-mindedness, humility'. Sometimes it is translated into Pah. by "bavandak-mēnišnīh" i. e. perfect thinking. The form अरमति is found in RV, VII.35.8, 42.3 where Sāyana translates पृथिवी. In Av. Spəntā Ārmaiti, the Holy Immortal, stands for the earth in the quotation "nəmascā yā Ārmaitiš ižācā," i. e. homage unto thee who (art) the Bountiful Earth. cf. Y. Hā 49.10 Grassman (Wörterbuch 103) says that the word aramati- means "devotion" or "piety" and also means "the Goddess of Devotion".

*tarō-maitīm*- acc. sg. of tarō-maiti- sb. f. contempt, pride, hatred, arrogance. The word is also spelt in Av. tarə-maiti-; derived from √tarə-man to hold in contempt. Pah. Ver. tar-mēnišnīh, 'arrogance, hatred'. cf. Y. Hā 33.4. tarō-maitīm=perverse or corrupt thought.

*aršuxdō*-nom. sg. of arš-uxda- adj. true-spoken, rightly-spoken, derived from arš, ərəš, ərəš, true, rightly and uxda- ppp. of √vac- to speak- meaning 'spoken'. Pah. Ver. rāst, 'true, correct, just'.

*vāxš*- nom. sg. of vāc. sb. m. f. Skt. वाच्- sb. f. meaning voice, speech, word, formula, prayer, spell; from √vac- to speak. cf. the word vācam below. Pah. Ver. gōḃišn.

*miθaoxtam*- acc. sg. of miθaoxta- adj. falsely-spoken; derived from miθa- false, falsely + aoxta- spoken; ppp. of √vac- to speak, spoken. The correct form would be miθō-uxta. Pah. Ver. drōy-gōḃišn, ideogram kadbā 'false, lying utterance'. Sometimes the Pah. translator merely transcribes the word



miθōxt cf. Skt. मिथ्या. See Zamyāt Yt.96, miθaoxtō ərəzuxdō vāxš and Vend. XIX.46- draogō miθaoxtō cf. Y.31.12. aθrā vācim baraiti miθah-vacā vā ərəš-vacā vā = therefore ( each ) lifts up his voice, whether false- speaker or true- speaker.

vācam, vācim- acc. sg. of vāc- sb. m. f. meaning voice, speech, utterance, word, formula; from √vac- to speak. Pah. Ver. gōβišn. decl. of vac- m. voice, word=Skt. वाक्- or वाच्- nom. sg. vāxš; acc. vācam, vācim; inst. vaca; gen. vacō; nom. pl. vācō, vaca; acc. vācō, vāca; dat. vā'zibyō; abl. vā'zibyō; gen. vacam. Note : The dat. and abl. pl. ( pada-endings ) seem to derive their z (š) from the nom. sg. vāxš. See Jack. Av. Gram. § 285 and Whitney Skt. Gram. § 391.

aša- better ašam- nom. sg. of aša-, Skt. ऋत- nt. truth, righteousness. Pah. ahrādīh.

drujam- acc. sg. of druj- sb. f. false-hood, lie; from √druj- Skt. द्रुह्- to lie, to deceive, to act badly; cf. OPer. drauga- the Lie, the evil force opposed to Ahura Mazda; Av. draoga-; NPer. durōy; Skt. द्रोघ, द्रोह; malicious injury.

- 6 -

# Text

*Yaθa ahmya Aməšā spənta Sraoša da ašyāda paitišan vaŋhūš  
yašnāasca vahmāasca, vohū yasnəmca vahmāmca, hu-berətimca, ušta-berətimca,  
vaŋta-berətimca, ā-darə'ā! xā-bairyā!*

# Translation

So that in this ( house ) the Bountiful Immortals, because of ( the presence of ) Sraoša the Holy, may eagerly expect both excellent acts of worship and praises [ excellent worship and adoration, ] good offering, desired offering and friendly offering for long-continued support,

# Notes

yaθa- adv. as, so that. Skt. यथा.

ahmya- dem. pron. loc. sg. in this; also Av. ahmi. Pah. Ver. andar ān. Although all manuscripts and printed editions give the reading " ahmya ", I think the better and correct reading should be " vahmya " meaning, worthy of veneration, worthy of adoration; adj. from the noun vahma-, qualifying the noun Aməšā Spənta, the Bountiful Immortals. See Av. Dev. Ed. pt. III published by VSM. Poona, introduction p. 34. Barth. ( Air. Wb. 298 ) takes ahmya as adv. and translates " here ", " there ".



*Aməša Spənta*- nom. pl. of *Aməša Spənta*- Proper Noun; the Bountiful Immortals. Pah. Ver. *Amhrspandān*. These Holy or Bounteous Immortals are *Vohu Manah*, *Aša Vahišta*, *Xšaθra Vairya*, *Spənta Ārmaiti*, *Haurvatāt* and *Amərətātāt*. These names occur in the Zoroastrian Calendar for the names of the first seven days of the month, that of *Ahura Mazda* being the first.

(1) *Vohu-Manah*-lit. the good mind. He is the principal of the Holy Immortals and he rules over the human mind and also over the animal kingdom. He is especially the guardian of cattle; Pāzand name is *Bahman*.

(2) *Aša Vahišta*-lit. Best Righteousness. He is the Lord of Righteousness and purity and he presides over Fire. As the fire became the earthly symbol of purity and truth, he began to represent the Holy Fire of *Ātaš Behrām* and *Ātaš Ādarān* respectively. He is the keeper of the keys of Heaven. Pāzand name is *Ardibesht*.

(3) *Xšaθra Vairya*-lit. sovereignty at will, the wished for kingdom. The Prophet *Zarathuštra* exhorts mankind to look for the establishment of the Kingdom of *Ahura Mazda*. The later Av. texts assign the guardianship of metals, the visible token of wealth, to *xšaθra*. Pāzand name is *Shahrevār*.

(4) *Spənta Ārmaiti*- lit. beneficent perfect mentality or devotion. She is emblematic of *Ahura Mazda*'s love or devotion. In the later Avestan period *Spənta Ārmaiti* plays a prominent part as the genius of earth. *Sāyaṇa* glosses *Aramati* by *bhūmi*, 'earth'. She rules over the Earth and Womankind and typifies Wisdom and Obedience. Pāzand name is *Spandarmat*.

(5) *Haurvatāt*- lit. wholeness or perfection. She rules over the waters and is constantly in association with *Amərətātāt*. Pāzand name is *Khurdād*.

(6) *Amərətātāt*- lit. immortality. She represents the immortal life and rules over the vegetation kingdom. *Haurvatāt* and *Amərətātāt* form an indissoluble spiritual pair and are always celebrated together in the Av. The dual earthly gift of endurance and vigour of the body is paralleled with the heavenly blessings of perfection and immortality. On the eschatological side *Haurvatāt* figuratively represents ambrosia and *Amərətātāt* stands for nectar that the pious souls receive in Heaven. Pāzand name is *Amurdād*.

*Sraoṣāda*- abl. sg. of *Sraoša* Proper Name; yazata *Sraoša*- from  $\sqrt{\text{sru}}$ -to hear, to listen; it seems to mean 'obedience', the obeying or carrying out of the Law of Truth, which is the Law of *Ahura*. cf. para 5 above, where the word *sraoša* is used lit. in the sense of 'obedience' and stands opposed to 'asrušti'- disobedience. Two Yašts are dedicated to *Sraoša*; one is called *Srōš Yašt Dēr Šap*- meaning *Srōš Yašt* Long of the night (Y. Hā 57) and the other is *Srōš Yašt Hādoxt*. His standing epithet is *aša*- holy, righteous. Mark the form of the abl. ending -āda, which is peculiar to Avesta. This is really made



up of the regular ending -āt + ā ( a post position ) which when joined together give -āḍā-, subsequently -āḍa. Thus the -āḍa became a regular ending for the abl. by the encl. post position ā being incorporated with the original ending. The sense of the abl. here may be taken as (1) referring to space (2) referring to time and (3) causal; owing to. See the word xšaθrāḍa in Y. IX.4. cf. Reichelt. Aw. Elem. § 484.

ašyāḍa- abl. sg. of ašya- adj. holy, righteous.

paitiṣṇ- impft. subjv. 3 pl. Par. of √iṣ- to wish, to desire, to seek for, with paiti- pref.; may eagerly expect; may desire earnestly. cf. the word paitiṣata- impv. 2 pl. Par. meaning ' desire ye eagerly ' in Y. Hā 57.13. pr. iṣa-, isa-, iṣasa-, aēšya-; fut. aēšya-; ppp. iṣta-; with aibi- pref. = to strive for; with upa- pref. = to perceive; with pairi- pref. = to search for; adj. aēša- efficient, effectual, happy, having the desired effect.

vaṇhuš- acc. pl. of vaṇhu- adj. m. good, excellent; Skt. वसु-, Pah. ŠPYR Ir. vēh.

yasnašca- acc. pl. of yasna- sb. m. Skt. यज्ञ- worship, prayer, praise, acts of worship; from √yaz- to worship + na- noun suf; and ca- encl. particle = and; adj. yasnya-yesnya, Skt. यज्ञिय- worthy of worship. See yasnəm-ca, acc. sg. below in the same para. Pah. Ver. yazišn.

vahmašca- acc. pl. of vahma- sb. m. praise; praises, acts of veneration, adorations. Barth. (Air. Wb. 1403) derives the word from <sup>2</sup>√van- to win. Prof. Jackson gives √vaf- to pray and refers to the word ufyemi in Y. Hā. 26.1 where it means I weave ( my hymn of praise to ). Ervad K. E. Kanga derives the word from 4√vaṇh- Skt. वसु, to love, to revere ( Av. Dict. p. 479 and p. 455 ). Adj. vahmya- derived from sb. vahma- means ' worthy of praise or adoration '. Also see vahnəmca, acc. sg. of vahma- in this para. The phrase vohū yasnəmca vahnəmca seems to be an interpolation and may be left out in the translation as the ideas are already expressed in the phrase vaṇhuš yasnašca vahmašca. Pah. Ver. niYāyišn.

hubərətīm-ca- acc. sg. of hu-bərəti- sb. f. good offering; from hu- Skt. हु good+bərəti- offering, gift from √bəra = to bear, to carry. Pah. Ver. hubarišnīh cf. Y. Hā 62.1 and 68.14.

ušta-bərətīmca- acc. sg. of ušta-bərəti- sb. f. desired offering; ušta- derived from √vas- to wish, to desire + bərəti- offering, gift. Barth. ( Air. Wb. 418 ) thinks that the word probably means ' those hymns beginning with the word ušta ' See Y. IX.25. Pah. Ver. nēvak-barišnīh.

vaṇta-bərətīmca- acc. sg. of vaṇta-bərəti- sb. f. meaning friendly offering, offering of respect or affection; vaṇta- ppp. of √van- to excel,



to surpass, to wish + *bərəti-* gift, offering. Pah. Ver. *adyār-barišnīh*, i. e. 'friendly offering'.

*ā-darəyāt* *ṣābairyāt*— *ā-* Skt. आ- (a) adv. hither, hither to; there to, moreover; (b) prep. and encl. post position with acc. to, towards; by, on (of space); in, at (of time); according to; with loc. in, on; with abl. or gen. away, off, for, upto, till, until; (c) a verbal prefix.

This phrase is very difficult to be understood and translated. The word *ṣābairya* is hapax legomenon. Barth. (Air. Wb. 1878) is not sure of the meaning, though he takes this *ṣābairyāt* as abl. sg. of *ṣābairya-* and translates "welcome-home (Einheimsen) during long ages". He seems to think that the word also implies the last judgment and that the reward of good deeds given at that time are gracefully received by the faithful of this plane.

K. E. Kanga in his "Yazišn and Vīsparat Bā Māēnī" p. 145 takes the sentence *ā darəyāt ṣābairyāt* with the following para 7. But in the 'Khordeh Av. Bā Māēnī' he takes this clause as in the text, where he takes this to be an entirely independent sentence unconnected with either what precedes or what follows. His translation seems to imply that he takes the word *ṣābairyāt* as opt. 3 sg. Par. of *ṣā-bar-* to be independent and translates the clause 'may (this community) be independent for a long time'. On the other hand in his Y. and Vr. Translation he translates thus: 'On account of their (i. e. of the Holy Immortals) long-continued support may not glory desert this house'. Here he takes *ṣābairyāt* as abl. sg. of *ṣābairya-* sb. and translates 'support'. This translation seems to me to be lucid and intelligible.

Prof. Taraporewala says : "The word is most probably opt. pr. 3 sg. Par. of  $\sqrt{\text{bar-}}$  with the pref. *su-* and *ā-*. The transfer of the  $\sqrt{\text{bar-}}$  usually thematic, to the non-thematic root class is a common enough phenomenon in the Veda as well as in Av. (Whitney Skt. Gram. § 625). The root  $\sqrt{\text{bar-}}$  with *आ-* in Veda means to extol (a divinity) through sacrifice, cf. अस्मै भूमिाय नमसा सम्भार ... आ भरा' पनीयसे RV. I. 57.3. Probably the sense here meant to be implied is 1 pl. but the form is 3 sg. (ending in *āt*) has been used owing to the case attraction of *darəyāt*". Pah. Ver. *ān ī dēr ṣat-būrtār bavēm* [ *ān mozd* ] i. e. may we ourselves be the bearers [ of that reward ] for long ages ! Here the Pah. translator translated *ṣābairyāt* by *ṣat-būrtār bavēm*, meaning 'may we ourselves be the bearers'. For full translation of this para see my paper "Pah. Ver. of Y. Hā LX : A study" in Acharya Dr. Vishva Bandhu volume.

1— Note that the *सम् + आ + भू-* here corresponds almost exactly to *su + ā + bar-* See Selections, by Taraporewala. P. 117 f. n.



**Text**

*Mā yave imaṭ nmānəm xāθravaṭ xarəno frazahīt, mā xāθravaiti īštiš, mā xāθravaiti āsna frazaṇtiš, xāθrō-disyehe paiti ašōišča vaxhuyā darəyem haxma.*

**Translation**

May the blessed glory ( or comfort-giving fortune ) never abandon this house ! ( May ) the wealth associated with comfort never ( forsake this abode ) ! ( May ) the noble progeny, comfort-giving, never ( desert this residence ) ! since there is the long association ( haxman- ) with the comfort assigner and good Aši.

**Notes**

*mā*- prohibitive particle, not. Skt.  $\nmid$ . The word *mā* is used with the impv. and *noit* with the opt. But in YAv. *mā* is used with the opt. if the preceding coordinate clause is positive and is connected by way of contrast with the clause containing *mā* ( Reichelt Aw. Elem. § 655 ) cf. Y. Hā IX.21. *mā ciš paurvō buīdyaēta nō, vīspe paurva būīdyōimaiḍe*, i.e. let no one else first become aware of us, let us all first become aware of ( thieves, robbers etc. ). See Y. Hā IX. 21. cf. also *māda*, particle of prohibition meaning 'and not' Y. Hā 65.7 and *mā-cim* and *māda-cim* in Yt. XIII.157. Pah. ideogram al = Ir. ma. In Gujarati language the word *mā* is used as a prohibitive particle 'not'.

*yave*- adv. ever. The phrases *yavē vīspāi* and *yavōi vīspāi* mean 'for all time', 'for eternity'; originally dat. sg. of *yav*- sb. nt. continuance, duration Pah. Ver. *hagriz* = ever.

*imaṭ*- dem. pron. acc. sg. nt. = this, Pah. Ver. *ēn*.

*nmānəm*- acc. sg. of *nmāna*- YAv. and GAv. *dəmāna*- sb. nt. meaning house.

*xāθravaṭ*- nom. sg. of *xāθravaṇt*-adj. nt. happy, blessed, derived from *xāθra*- sb. nt. happiness, comfort + *vaṇt*, suf. showing possession. Etym. of *xāθra* is uncertain. Pah. Ver. *xārīhōmand*- full of ease, comfortable. Pah. Ver. of *Āfrinaīān* i *Dahmān* wrongly gives *xārīh xarrahōmand* instead of *xārīhōmand xarrah* ( Zand- ī xartak- Avistāk Ed. by Dhabhar p. 144 ).

*xarəno*- nom. sg. of *xarənah*- *xarənaṇh*- sb. nt. glory, halo; good fortune; OPer. Inscr. *farnah*-, Akkadian *par-na*, Armen. *p'arḱ*<sup>c</sup>, Ossetic *farn*,



NPer. farr and ẓarrah, cf. Skt. स्वर्णर-; derived from ẓar- Skt. स्वर्- to shine. The ẓarənah-ẓarənaḥ- has almost exactly the same sense as the तेजस् of Skt. literature. Pah. ideogram gadman. Ir. ẓarrah-.

*frazahī-* opt. 3 sg. Par. of √zah- Skt. जह्, with fra- pref. to leave completely, to abandon, to forsake, to desert; may it abandon. Pah. Ver. frāc abesihāt 'may destroy, may ruin fully'. cf. Y. Hā 53:8 : zaxyā-cā- adj. fut. part. pass. nom. pl. of √zah- to forsake, to abandon; to be deserted or handed over to destruction, abandoned to ruin.

*ẓāḡravaiti-* nom. sg. of ẓāḡravaiti- adj. f. happy, blessed, full of comfort and ease; derived from ẓaḡra- comfort, ease, happiness and vaiti- suf. See ẓāḡravat- above, Pah. Ver. ẓārīhōmand 'possessed of ease or comfort'. But the Pah. Ver. Āfrina'ān ī Dahmān gives purr-ẓārīh, 'full of comfort, full of happiness'.

*īṣṭiṣ-* nom. sg. of īṣṭi- sb. f. wealth, riches, "happiness" (Kanga); strength (Barth. Air. Wb. 376); from √iṣ, to be powerful. Pah. Ver. merely transcribes the word īṣṭi, which is further explained by the gloss ẓāstak, wealth, riches, possessions.

*āsna-* nom. sg. of āsnā- adj. f. innate, inborn, clever, intelligent. Barth. (Air. Wb. 341) remarks that when the word is used with the noun xratu- Skt. ऋतु- Pah. xrat, 'wisdom, common sense, reason', the word āsna would mean "innate or inborn"; cf. Y. XXV.6. Mihr Yt. (Yt. X).107 etc. Its antonym is gaoṣṭō-srūtō xratu- meaning 'wisdom acquired through ears, wisdom heard by the ears'. The meaning intelligent, clever is derived from ā + √zan- 𐭠𐭵- to know, to perceive. The word āsna- meaning "nobly born" is representing an OIr. ā-zna- corresponding in meaning to MPer. āzāt, āzātak, and Armen. 'zt, free; Khot. āysāta-, Skt. ājāni- 'noble origin'. Pah. Ver. āsnutak, āsnitak Skt. Ver. suśīla.

*frazaiṇtiṣ-* nom. sg. of frazaiṇti- sb. f. offspring, progeny, child; from √zan- to be born, to beget with fra- Skt. प्र- pref. and ti- noun suf. Pah. Ver. frazand-.

*ẓāḡrō-disyehe-* gen. sg. of ẓāḡrō-disya- adj. comp. made up of ẓāḡra- comfort, ease, happiness + disya- from √dis- to show, to point out; pointing out salvation or happiness, indicating the path to salvation. The word is hapax legomenon. Pah. Ver. ẓārīh- m. nikēzīhāt [ānoḡ] i. e. happiness or salvation may be expounded to me thither. If the variant reading 'ẓārīh mān' be approved, the phrase would mean 'happiness or salvation may be expounded to us [thither]'.  
[thither]



The word is variously explained by the Av. scholars thus : ' teaching salvation, pointing out salvation ' ( Kanga ); ' he who shows the way to salvation ' ( Barth. Air. Wb. 1876-77 ); ' of the long enduring company of salvation and of Aši Vañuhi ' ( Darm. ); ' teachers of ( the path to ) salvation ' ( Taraporewala ). But the Pah. Ver. of Āfrinañān Dahmān translates the word in question thus : *šārih* [ *ut ahrādih ut āsānih* ] *nukēžom* i. e. I expound ( or inculcate ) the salvation [ and righteousness and comfort ]. Ilya Gershevitch ( Avestan Hymn to Mithra, Cambridge, 1955, p. 228-229 ) translates the word by ' comfort-assigner ' and remarks : ' The title comfort-assigner ' suits no Avestan god better than Mithra, for not only does he bestow ' comfort ' in stanzas 5 and 33 ( where instead of *šāθra-* its synonym *havañha-* is used; cf. also *havañhō-dā* in stanza 65 and *ištīm pouruš-šāθrañ baxšāni* in stanza 108 ), but he dispenses the very favours which in Y.60.7 are said to be *šāθravañt-* ' comfort-giving ', viz. fortune ( stanzas 16, 108 ), riches ( stanzas 33, 108 ) and noble progeny ( stanza 108, cf. also *puθrō-dā* in stanza 65 ). We may therefore confidently equate the *šāθrō-disya* with *Miθra* ' . "

*Ašōišca Vanhuyā-* gen. sg. of Aši Vañuhi- f. Proper Name lit. the good reward or piety. As a proper name, it indicates the deity of piety and the resulting blessings. It is used as a name of one of the yazatas or Worshipful Beings. It later becomes Ašišvañh. She is, according to Nair. the same as Lakṣmi. She is the divinity who presides over flowers and is invoked in marriage ceremony to grant wealth and prosperity to the couple. She is also a messenger of God. In the Aši Yt. Aši Vañuhi is invoked. On the physical side, Aši Vañuhi, or Good Sanctity, is the guardian of earthly riches. On the ethical side she personifies sanctity and piety and thus represents spiritual riches. Aši Vañuhi is the goddess of Fortune or Reward. Her name qualified by the standing epithet Vañuhi = good appears also on coins of the Kushan Kings in eastern Iran.

*darəñm-* acc. sg. of *darəñā-*, or *darəga-*, adj. long. Skt. दीर्घ-. It is used generally in the compound words viz. *darəñō- āraštaya-* adj. with a long shaft of a lance; *darəñō-angušta*, adj. with long fingers; *darəñō-upasti-* sb. f. long, enduring residence; *darəñō-gava* adj. long-handed; *darəñō-jiti* sb. f. long life; *darəñō-bāzu-* adj. long-armed; *darəñō-yastəm*, absol. with permanent worships. Pah. Ver. *dēr*.

*haxma-* (1) subjv. aor. 1 pl. Par. of *√hac-* to follow, to accompany; may we be in companionship, may we associate (2) Barth. (Air. Wb. 1746) takes it as nom. sg. of *haxman-* noun. Vedic *sakman-* friendship, companionship, from *√hac-* to accompany. Kanga follows suit and translates ' companionship '. Pah. Ver. *apāk hambāk* [ *bawāt* ], i. e. may he associate as a companion.



But the Pah. Ver. of ĀfrinaĲān Dahmān gives pat hamhākīh [ apāk bawāt ], i. e. may he associate in a companionship. Here words ' apāk bawāt ' are taken as a gloss whereas in Pah. Y. Hā LX the word ' bawāt ' is taken as a gloss. Pah. apāk būtan means to associate, to accompany. cf. the word haxōdra- friendship, association, succession, abst. noun from √ hac- in Ķaršēt NiĲāyīšn.

- 8 -

### Text

*Vasasca tū, Ahura Mazda, uštāca xšāēša havanəm dāmanəm, vasō āpō  
vasō urvarā, vasō vīšpa vohū aša-ciθra; xšāyamnəm ašavanəm dāyata, a-xša-  
yamnəm drvaṇtəm.*

### Translation

Mayest Thou, Oh Ahura Mazda ! rule over Thine own creations, at will and according to ( Thy ) desire, at ( Thy ) will the waters, at ( Thy ) will the plants, and at ( Thy ) will all the good ( creations ) containing the seed of Aša. Make ye the righteous person ruling but the infidel without power !

- 9 -

### Text

*Vasō- xšaθrō xyāt ašava  
Avasō- xšaθrō xyāt drvā,  
gatō, hamistō, nižbərətō  
haca Spəṇtake Mainyēuš dāmabyō,  
varatō avasō-xšaθrō.*

### Translation

May the righteous man be ruling-at-will ( but ) may the wicked be dependent, defeated, suppressed and thrown out from the creations of the Bountiful Spirit, a captive and without free power !

- 10 -

### Text

*Haxšaya azəm-ciṭ yō Zaraθuštrō, fratəmḡ umānanəmca vīšəmca  
zaṇtunəmca daxyunəmca, aiθhā daēnayā anumatayaēca, anuxtayaēca,  
anvarštayaēca, yā āhūiriš Zaraθuštriš,*

..25..



### Translation

Even I who ( am ) Zaraθuštra, will incite the leaders of houses, villages, towns and provinces, to think in confirmity with, to speak in confirmity with and to act in confirmity with this Religion which is of Ahura, revealed by Zaraθuštra.

### Notes

For notes on paras 8-9-10, See Y. Hā XI paras 12, 13 and 14.

- 11 -

### Text

*yaθanō aṇham šyātō manā, vaštō urvānō, xāθravaitiš tanvō hēti, vahīštō-aṇhuš ( aṇhat ) ākāscōit āhuire' Mazda jasəntəm.*

### Translation

so that verily their minds are pleased, ( their ) souls with every wish fulfilled and their bodies full of heavenly bliss; ( and thus ) Heaven may be (theirs) (hereafter). And may they reach ( the highest heaven ), Oh Ahura Mazda ! from the disclosure of the accounts ( at the Bridge of the Separator- Cinvaṭ Bridge ) !

### Notes

*yaθanō-* ( var. *yaθa nō* ) adv. and conj. so that, in order that. cf. *yaθana* in Yt. XIII.152; Yt. XIX.60, 63 and Y. XIX.11; *yaθanā* Y.XII.4; Y. XX.2; Y.XXXI.22; Y.XXXV.22.

Prof. Karl Geldner separates the words *yaθa nō* in his edition. Prof. Bartholomae reads the words separately and remarks that *na*, *nā* or *nō* has no meaning but is merely a particle ( Air. Wb. 1030 and 1052 ). Prof. Taraporewala also reads *yaθa nō* separately and does not regard ' *nō* ' as the encl. pron. but as a particle. " This particle ' *nō* ' sometimes *nō* is originally the same as the pron. *nō*. It is a sort of mildly emphatic assertion like the *ṁ* in Veda, meaning ' indeed, verily '. This particle never begins a *pāda* or a sentence. " ( Selections from Avesta. Calcutta 1920 p. 122 ) Hence the phrase ' *yaθanō* ' means ' so that indeed, in order that verily '. Pah. Ver. gives ' *čēyon ēmā* ' meaning ' just as we, since we '. Pah. Ver. has considered ' *nō* ' as first per. pron. and translated *ēmā*, meaning ' we '.

*aṇham-* gen. pl. f. of the dem. pron. *aēm*; Skt. आसाम्, referring to the word *fratēma* of the previous verse meaning ' their '. Here the difficulty lies

1- Better Ahura as given by Spiegel; *āhuire* seems to be a corrupt form. See notes below.



in the gender, *fratama* is m. where as *āṇham* is f. Prof. Taraporewala takes it as such and translates "of these". Kanga omits translating this word. But in his Av. Dict. p. 71 he quotes Prof. F. Justi, who takes the word as pft. pret. subjv. 3 pl. ( *āṇhan* ). Barth. ( Air. Wb. 271 ) takes it as pft. subjv. 3 pl. ( in the thematic conju. irregularly ) of  $\sqrt{\text{ah-}}$  to be. The ending *-am* is irregular. Pah. Ver. *hēm*, meaning ' we are '. Perhaps the word is transmitted incorrectly for *āṇhāma*, pft. subjv. 1 pl. of  $\sqrt{\text{ah-}}$  to be, meaning ' we may have been '. The subjv. expresses here a wish or desire. cf. Y. Hā 32.1; 49.8 and Vīsparad XII.4. In Y. 49.8 the Pah. Ver. translates *hānī* ' may we be, let us be '. In Y. 32.1 Pah. Ver. gives *hēm*, *bawēm*, i. e. ' we are, we become '. In Vīsparad I2.4 the word is translated into Pah. *hēm*, i. e. ' we are '. Barth, Justi and Kanga seem to have been misled by the Pah. Ver. ' *hēm* ' i. e. ' we are '. The text *āṇham* is correct and it is the dem. pron. I prefer the textual reading without making any alteration.

*šyāto*- [ var. *šātō* ] nom. sg. of ppp. of  $\sqrt{\text{šā-}}$  to be glad, to be happy; happy, glad, joyous. Pah. Ver. *šāt*, cf. OPer, Inscr. *šyāti* and MPer. *shādi*. Barth. ( Air. Wb. 1707 ) takes the word as an inf. of  $\sqrt{\text{šyā-}}$  to be satisfied and construes with the auxiliary *āṇham*. Kanga ( Av. Dict. p. 958 ) takes it as nom. sg. of *šāta*, ppp. of  $\sqrt{\text{šā-}}$  to be plesed, to feel happy, to be delighted, used in the sense of nom. pl.

*vaštō*- [ var. *vahištō*- ] Reading *vaštō* is proper and correct; *vahištō*- is a false reading. Barth. ( Air. Wb. 1393 ) regards this as an adv. and translates ' with every wish ful-filled ', ' according to one's will or desire '; *vaštō* is nom. sg. of *vašta*- ppp. of  $\sqrt{\text{vas-}}$  to wish, to desire; meaning ' wished for '. Here sg. is used in the sense of pl. Pah. Ver. *pat kāmak*, ' at will, at wish '.

*manā*- nom. pl. of *manah*- *manah-* nt. Skt. मनस्, minds, thoughts, intensions; from  $\sqrt{\text{man-}}$  to think + *ah-*, *aṇh-* noun suffix. Pah. Ver. *mēnišn*, meaning ' thought, mind '.

*urvānō*- nom. pl. of *urvan-* sb. m. Pah. Ver. *rōṣān*, *rvān*; soul, the immortal spirit of man, giving freedom of will to choose good or evil and responsible for his actions committed in this world; derived from  $\sqrt{\text{var-}}$  Skt. *ṛ-* to choose. The quotation ' *šyātō manā vaštō urvānō* ' is generally found in the colophones of the Manuscripts, where the scribes or writers quote this quotation at the end sometimes correctly, sometimes with defective orthography. Hence the faulty language is noticed in this para. Actually in one colophone *šātō* is written *sātō*. Pah. Ver. of this sentence is as under : *čēṽōn ēmā hēm šāt mēnišn, kāmak ī rōṣān* i. e. ' since we are of joyous minds and of souls with wishes fulfilled '. On the other hand, the Pah. Ver. of the



quotation 'šātō manā vaštō urvānō' occurring in the colophones is quite different from that given in the Pah. Ver. of Hā 60. It is as under : šāt ān tan kē-š varžēt rōβān ī xēš-, i. e. 'happy is that person who exerts for his own soul or happy is that person who practises ( virtues ) for his own soul'. cf. the Av. Frag. Aog. 2 where this same quotation occurs. Prof. Humbach and Jamasp Asa read the text "šātō manā vahištō urvānō" and translate thus : '( May ) the minds ( be ) in ( the state of ) peace, the souls in the best ( state )'. The authors give a note on the word as under.

' Av. šātō seems to stand for \*šāta which could either be the correct loc. sg. of šāti- 'peace, joy' or the nom. pl. of šāta- 'peaceful, joyous'. The change from šāta- to šātō may be due to the phonetic influence of the following manā or to the influence of the following ending in °ā and °ō. The interpretation as nom. pl. nt. of šāta is recommended by the xāθravaitiš tanvō in Y. 60.11.

There is no doubt that the reading vahištō of the Y. vulgata has replaced the more correct reading vaštō urvānō under the influence of the following vahištō aṇhuš. In Y. 60.11 vaštō is translated by Pah. kāmāk wherefrom Barth. ( Air. Wb. 1393 ) deduced his analysis of vaštō as a loc. sg. of a hapax \*vaštu ( vaštō thus being a synonym of uštā, loc. sg. of ušti- ) p. 23, 53-54.

xāθravaitiš- nom. pl. of xāθravaiti- adj. f. happy, blessed, full of heavenly bliss, comfort-giving; made up of xāθra- comfort, happiness, bliss + vaiti- poss. suffix. See xāθravat- adj. nt. in para 7 above.

tanvō- nom. pl. of tanu- Skt. तनु- f. body; for the decl. of the word tanu- see Jack. Av. Gram. § 271 and K. E. Kanga Av. Gram. § 123. Prof. Geldner remarks that all Mss. read tanō instead of tanvō.

həntō-. There is a variant reading hənti- noticed by Geld. and in the Mss. letters i and u are generally interchanged. Thus the word will be həntu- Skt. हन्तु. Barth. ( Air. Wb. 274 ) explains this word as impv. 3 pl. Par. of √ah- to be and compares it with Skt. हन्तु. The ending -antō for antu is also noticed in the word jasəntō occurring in Zamyāt Yt. ( XIX ). 66 and iθəntō in Fravardēn Yt. ( XIII ). 141. The use of impv. instead of subjv. in the relative clause ( with yaθa ) is noteworthy, remarks Prof. Taraporewala.

Note that these three words 'xāθravaitiš tanvō həntō' are left out untranslated into the Pah. Ver. From this omission it can be observed that the entire paragraph seems to be an interpolation. These three words must have been subsequently added in the text by a later hand. But in the "Zand ī xartak Avistāk" these three words are found translated into the Pah. Ver.



of the prayer "Hōšbām" thus:—purr-šāriḥ ī tan hast [āsānīh ī tan], meaning, 'there is full of heavenly bliss of the body [i. e. comfort of the body]'.

*vahištō aṇhuš-* nom. sg. of *vahišta aṇhu-* lit. the best existence, i. e. heaven, paradise; *vahišta-* Skt. वसिष्ठ- superl. of *vohu-* *vaṇhu-* good + *aṇhu-* *ahu-* Skt. अस्तु- life; existence. Pah. Ver. ān ī pahlōm aṣān, 'the best existence, i. e. heaven'. The two words are invariably found together in the special sense of the world of the righteous hereafter i. e. the paradise. The epithets generally employed in Av. for *vahišta aṇhu* are *raočaṇh-* bright, shining and *vīspō-šāθra-* all comfortable. The antonym of *vahišta aṇhu-* is '*ačišta aṇhu-*', 'worst existence i. e. hell'.

*ākāscōiṭ-* Barth. ( Air. Wb. 309 ) derives the word from *ākā* and encl. particle *cōiṭ*, he takes *ākā* here as abl. sg. of *ākā*, disclosure, revealing and translates 'even after the disclosure ( of actions in the life-time )'. The word has the specific sense of the opening out of the record of the departed soul's life-work upon the Cinvat-Bridge. See Y. 51.13 : *ākā* acc. pl. f. of *ākā-*, revelations. The idea is laying open of the book of life at the Cinvat Bridge, *yehyā urvā xraodaiti Cīnvatō-pərətā ākā* = whose soul shall tremble ( him ) about the revelations upon the Bridge of Judgment. Y. Hā 50.4 : *ākā arədrəng Dēmānē Garō sərəoṣānē* = I shall obey ( *səraosānē* ) the revelations for the devotees in the Abode of Song – the Highest Heaven. Y. Hā 48.8 : *kā θwā ākā arədrəng īsyā* = what revelations ( shall be ) desired for Thy devotees along with Aša ? Prof. Insler ( *Gāthās of Zaratustra* p. 289 ) remarks : " The difficult *ākā* appears to me to be used consistently as an adverb, 'certainly, surely' ". Kanga ( *Av. Dict.* p. 76 ) derives this word from *ā* +  $\sqrt{\text{kās}}$ , Skt. काश् + *cōiṭ*, Skt. चित् and translates 'clearly, openly'. So he takes the word as an adv. Prof. Insler agrees with Kanga and translates the word 'certainly, surely'. However Kanga's rendering is supported by Pah. Ver. *āskārak*, 'obvious, evident, manifest, clear'.

*Āhūire-* Barth. ( Air. Wb. 346–347 ) takes this as acc. pl. of *āhūirya-*, lit. belonging to Ahura; hence the regions where Ahura dwells. Note the form ending in 're' from a stem in *rya*; See Jack. Av. Gram. § 63 ff. Kanga takes this as voc. sg. of Ahura and translates 'O Ahura !' I regard this word *Āhūire* a corrupt form for Ahura, as the language in this section is corrupt and take 'Ahura Mazda' together in the voc. case. cf. Pah. Ver. Ō Ōhrmazd, unto Ōhrmazd. Spiegel gives the reading 'ahura' as well. This confirms my suggestion.

*jasəntəm-* impv. 3 pl. Ātm. of  $\sqrt{\text{jas-}}$  or  $\sqrt{\text{jam-}}$  to go, to reach, to arrive at; meaning let them reach, let them arrive at. Barth. ( Air. Wb. 584 )



takes the word as impv. 3 pl. used for 1 pl. and translates "so that we may reach". Kanga translates "let those reach us (i. e. be fulfilled for us)". Pah. Ver. *YHMTWNM*. Ir. *rasom*, meaning 'I come up to, I reach, I arrive at'.

Note the whole passage is rather complicated and involved. It seems to have been subsequently added from various fragments. The individual words are rather difficult to be explained and the grammar is faulty. I give the amended text and translation as under :

'*yaθanō aṇḥam šātō manā, vaštō urvānō, xāθravaitiš tanvō həntu; vahištō Aṇhuš < aṇhaṭ >; ākās-cōiṭ Ahura Mazda ! jasəntam* '.

So that their minds may be pleased, their souls with every wish fulfilled and their bodies full of heavenly bliss, ( and thus ) Heaven <will be> ( theirs ) ( hereafter ). And may they reach ( the Highest Heaven ), Oh Ahura Mazda ! from the disclosure of the accounts ( at the Bridge of the Separator-Cinvaṭ Bridge ).

Alternatively, it is translated thus : So that their minds may be pleased, their souls with every wish fulfilled and their bodies full of heavenly bliss ( and thus ) Heaven <will be> ( theirs hereafter ). And may they arrive at ( the Highest Heaven ) obviously ( or certainly ), Oh Ahura Mazda !

Alternatively I give the text in this way :

*yaθanō aṇḥam šātō manā, vaštō urvānō, xāθravaitiš tanvō həntu; vahištəm aṇhūm ākās-cōiṭ, Ahura Mazda ! jasəntam*. i. e. so that their minds may be pleased, their souls with every wish fulfilled and their bodies full of heavenly bliss. May they arrive at the heaven obviously or certainly, Oh Ahura Mazda !

Here I have changed 'vahištō aṇhuš' nom. sg. into vahištəm aṇhūm. acc. sg. without inserting the predicate *aṇhaṭ* in < >.

I give below the translations of Ervad K. E. Kanga, Prof. Bartholomae and Prof. I. J. S. Taraporewala for the sake of comparison :-

(1) ' So that our minds ( may become ) full of joy ( and our ) souls become ( i. e. attain ) the best ( and our ) bodies being full of heavenly glory ( may be fit ) for the best world ( i. e. Heaven ), Oh Ahura Mazda ! may ( all this which we have desired ) reach ( us ) openly. ( K. E. Kanga ).

(2) ' In order that our minds may be happy and that our souls may be with every wish fulfilled and in order that our bodies may be full of glory ( may ) the best life ( come to us ); so that we may reach, Oh Mazda ! from the disclosure ( at the Cinvaṭ Bridge ) to the regions of Ahura ' ( Barth. ).

(3) ' So that verily the minds of these ( leaders ) ( may be ) full of joy ( and their ) souls ( be ) with every wish fulfilled ( and their ) bodies full of



heavenly glory; ( and thus too theirs ) may be the best life ( hereafter ); may they reach, Oh Mazdā ! the regions of Ahura even after the disclosures ( of their actions in this life ) ( Taraporewala ).

I may add a remark that this para 11 should be included in preceding para 10 above as the sentence is not complete. Hence I have put the mark of punctuation at the end of para 10 in the text after the word *Zaraθuštriš*.

## - 12 -

### Text

*Aša vahišta, aša sraēšta darəsāma θwā,*  
*pairi θwā jamyāma, haməm θwā haxma.*  
*Ašəm vohū° . ( sē bār )*  
*Yaθā Ahū vairyō° . ( čihār bār )*  
*Ašəm vohū° . ( sē bār )*

### Translation

Through the Best Righteousness, through the most excellent Righteousness, may we see Thee, may we approach Thee, may we fully associate with Thee ! ( Oh Ahura Mazdā ! )

### Notes

*aša-* inst. sg. of *aša-* sb. nt. truth, righteousness. Skt. ऋतः. Pah. Ver. *ahrādīh*, 'with righteousness, by means of righteousness'.

*vahišta-* inst. sg. of *vahišta-* adj. superl. of *vohu-* Skt. वसु- good; Skt. वसिष्ठ- best. Pah. Ver. *pahlōm*.

*sraēšta-* inst. sg. of *sraēšta-* adj. superl. of *srira-* fair, excellent, most excellent, compar. is *srayanh*. Pah. Ver. *nēvak-* better *nēvaktōm*.

*darəsāma-* aor. subjv. 1 pl. Par. of  $\sqrt{\text{darəs}}$ . Skt. दृश्- to see; may we see. Pah. Ver. *vēnānī*.

*θwā-* second per. pron. acc. sg. m. thee; also *θwām*. Pah. Ver. *tō*.

*pairi...jamyāma-* opt. 1 pl. Par. of  $\sqrt{\text{jam-}}$   $\sqrt{\text{gam-}}$  to go, to come. Skt. गम्- cl. 1, with *pairi-* pref.; may we come around, may we go near. cf. *jamyān* in para 4 and *jamyārəš* in para 2 above. Pah. Ver. *apar rasānī* = 'may we reach'.



*haməm-* adv. constantly, completely; orig. acc. sg. of hama- Pah. ham-. The word hama- is adj. Skt. सम, meaning 1) equal, like, same; 2) any, every. cf. the word hama-gaona- adj. of the same colour, one-coloured; hamaθa- adv. in like manner; alike, equally; hama-nāfaēna- adj. of the same family, of the same race.

*haxma-* aor. subjv. 1 pl. Par. of √ hac- to follow, to accompany; may we associate. See the word haxma in para 7 above, Pah. Ver. pat ham-brātīh= 'in companionship'.

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**Text**

*Ahunaṃ vairīm yazamaide. Aṣəm vahištəm sraēštəm Aməṣəm Spəntəm yazamaide.*

*Ye'he hātəm āat̕ yesnē paitī vāyhō*

*Mazdā Ahurō vāēθā aṣāt̕ hacā*

*Yāyhqmā tascā tāsā yazamaide.*

**Translation**

We worship ( the m<sub>2</sub>θra ) Ahuna Vairya. We worship Aṣa Vahišta- Best Righteousness, most excellent Holy Immortal ( Aməṣa Spənta ).

For the translation of Ye'he Hāt<sub>2</sub>m, see Y. Hā X- Haoma Yt.



## Vendidad II

### YIMA'S LEGEND

#### Introductory Remarks :--

The Second Frakart deals with the legend of Yima. The son of Vīvaṛhvāt ( यम, son of विवस्वान् RV. 14. 1. ). As narrated in this Frakart this story falls into two clearly marked divisions, 1-19 and 20-43. The first part tells us that Ahura Mazdā asked " the fair Yima, the son of Vīvaṛhvāt " to spread the Law of Mazdā among the mortals of the earth. Yima, however, pleaded his unworthiness to undertake the salvation of human souls and so he was asked to protect his subjects ( both men and animals ) from all the ills of flesh. In this he was eminently successful and his rule of over nine hundred years was the Golden Age of Iranian Mythology; cf. Yasna Hā IX. 4-5. When nine hundred years of the rule of Yima had passed, Ahura Mazdā appeared unto him again and gave him warning of an approaching disaster. This warning and the steps Yima took to guard those under his charge from this catastrophe form the subject-matter of the second half of this Frakart. The disaster predicted by Ahura Mazdā is the approach of snow and winter over the fair face of Airyana Vaējah where Yima ruled. He is commanded to build a " Vara " or enclosure, wherein he should preserve those who deserve protection and the earth was to be repopled from these who were thus preserved. The story of Manu and the Deluge as referred to in Śat. Br. I. 6.3; Mahābhārata Vana. 187; Matsya Purāṇa I and Bhāg. Purāṇa VIII. 24 and of Noah and his Ark as narrated in Genesis, VI-VIII, at once suggest themselves as parallels. In the history of the human race, the story of the Deluge does represent a great catastrophe, otherwise we would not get it practically among all the nations of the world. But there is one very significant difference between the Avestic tradition and the other legends of the Deluge, viz., that the former speaks of ice and snow destroying the fair land and its people, while the others speak of a deluge of waters. We would probably be justified in taking the Deluge legend and the Avestic story of Yima as distinctly separate traditions but with some features in common. At any rate the localities might have been distinct and that is the most important point to consider. The Deluge might reasonably be taken to embody the memory of a gigantic catastrophe, which impressed our remote ancestors very deeply, so deeply that the tradition itself has come down through all the succeeding millenia. This event might well have been the catastrophic flooding of the Mediterranean basin, about which event there is no doubt among geological authorities. Cf. H. G. wells, The Outline of History, XI, §6. ( Vol. I pp. 70-71 ). And it may be noted that this event took place about the end of the last glacial period. Probably both the events, the Deluge and the Ice-Age, were somehow connected. This would sufficiently account for the similarity of treatment.

...26...



Only one scholar B. G. Tilak has attempted any reasonable explanation of this in his erudite and learned book on "The Arctic Home in the Vedas, Chapter XI". He holds this Avestic tradition to be "a distinct reminiscence, however fragmentary, of the ancient Aryan home". He takes the first two chapters of the Vendidād, as connected together and forming one whole; "they have no connection with the subsequent chapters of the book and appear to be incorporated into it simply as a relic of old historical or traditional literature". The first Frakart enumerates the sixteen lands created by Ahura Mazdā and describes how in opposition Aṇra Mainyu produced different plagues to disturb the good creation of Ahura Mazdā. The first land mentioned is Airyana Vaējah, which Aṇra Mainyu strove to overcome with snow and ice. Tilak thinks that this enumeration is not merely geographical but more or less a historical one. In other words, he thinks that this enumeration mentions the lands successively occupied by the Iranian peoples in the course of their long wanderings from their ancient Airyana Vaējah, and it also gives the causes why each land had to be vacated in turn. There is nothing intrinsically impossible in such a view of the matter. Of course there must have been alterations made in these traditions and names might have got mixed up or the order might have got somewhat changed, but the essential idea holds good. As Tilak has put it, "but for the preconceived notion that the original home of the Iranians can not be placed in the far North.....no scholar would have cared to put forward such guesses".

The whole story of the overwhelming of the ancient land by the powers of the Evil One is clearly stated in Vendidād I. 3-4.

"The first of the good lands and countries which I, Ahura Mazdā, created was the Airyana Vaējah, by the good Dāitya".

Thereupon came Aṇra Mainyu, who is all death and he counter-created the serpent in the river and winter, a work of the Daēvas.

"There are ten Winter months there, two summer months; and those are cold for the waters, cold for the earth and cold for the trees. Winter falls there, the worst of all plagues".

The latter verse states in clear terms the climatic catastrophe which made the whole region absolutely incapable of bearing life. The Pahlavi gloss states: "It is known (in the ordinary course of nature) there are seven months of summer and five of winter". See Bundahišn Ch. XXV. The Pahlavi writer was evidently thinking of the climate of Iran prevailing in the Sassanian period. The allusion to the serpent is also noteworthy—he is the Vṛtra of the Vedas who used to lock up the waters. See Tilak, *The Arctic Home in the Vedas*, Ch. IX. On Vṛtra and Vṛtrahan, see Emile Benveniste's Book.

This passage, therefore, with the Legend of Yima narrated in the second Frakart of the Vendidād may be taken as conclusive in support of the Arctic theory. There are other supporting passages, notably one regarding the keeping of dead bodies in the house during long winter nights, even upto one month. Vide Vendidād V. 10-13 which are mentioned by Tilak, loc. cit.



Coming to the second Frakart itself we see here first the clear warning given to Yima Xšaeta about the approaching onslaught of snow and winter-snow, which would extend upto "fourteen-fingers above the mountain tops" according to the Pahlavi Commentators. Then according to the instructions received, Yima builds his "Vara", and in this Vara, the Sun and other heavenly bodies rose but once a year, "and a year seems only as a day" Vend. II. 40. This latter point is no mere poetic imagination or a flight of fancy, but it embodies a long forgotten truth about the ancient home, which even the author of this Frakart in question may or may not have clearly comprehended. Possibly there was some vague understanding of the fact of a Polar-home. Nairyosang Dhaval who certainly had inherited a long tradition, transcribes all proper names of Avesta in Devanāgarī letters, more or less accurately, but he translates the name Hara-barəza by the Skt. ५५ Meru. Both these names indicate the centre of the ancient land, i. e. North Pole.

The whole of this direct traditional evidence contained in the first two Frakarts of Vendidad may be summed up thus:

1. The land of Airyana Vaējah enjoyed salubrious climate and was a land of plenty and prosperity, first created among the countries of the world to cradle the Aryan race.
2. This land was made uninhabitable by the oncoming of terrible winters and deep snow and ice, which destroyed all life.
3. The 'Vara' or enclosure of Yima was so situated that it had a year equal to a day.

It would seem difficult to avoid the obvious conclusion that this is a tradition of the destruction of the Polar home till the glacial period completely destroyed this paradise. And when the snow came and covered up the land, the people were pressed southwards to other lands and quite probably we have the story of their migrations in the First Frakart. There is another fact in this story, which is common also to the traditions of all countries—destruction of the world owing to sins accumulating and the preservation of the best in the dying race in order that a new and regenerated race might take the place of the old one, after the destruction is complete. The choice of the "colonists" into the "Vara" constructed by Yima under Divine guidance is very interesting from the viewpoint of Eugenics and of race-preservation. "The whole of this story of Yima's golden age, his excavation of the Vara or underground retreat and his re-emergence to re-people the earth must belong to a very old stratum of Iranian folklore wholly untouched by the teachings of Zoroastrianism" (Zaehner, Dawn & Twilight of Zoroastrianism P. 135). Also See paper by Lindner in Prof. Roth's Volume 213 ff.

Professor Sir Harold Bailey has attempted to give a new interpretation of part of the Yima legend in this chapter of the Vendidad. A subordinate problem, that of *Suvarā-sufrā*- (Sec. 2, 6, 10 ff.) was solved. The word was interpreted in various ways; "seal-ring" (Darmesteter); "arrow" (Bartholomae. Air. Wb. 1583) "ring" (Lommel, Die Yašts des Avesta 1927, 196 ff); "plough" (Scheftelowitz, Zeitschrift für Indologie und Iranistik 2. 1923, 278). Another important aspect



of Yima's activity is a cattle-driver. He is *hvaθwa*. When he accepts Ahura Mazda's commission to be the overseer of living beings, he is presented with two instruments, *zaya*, with which to rule them.

“*āat hē zaya frabarəm azəm yō Ahurō-Mazdā suwram zaranaēnīm aštramea zaranyō-paēsīm*.”

Then I who am Ahura Mazda gave him, two instruments, a *suwra* of gold and a gold-plated *aštrā*.

The activity of Yima is expressed by the Iranian *hav-*, *hū-*, Skt *हृ-* to drive cattle. One of the two instruments, the *aštrā*, meaning “whip” is clear. We know *aštrā* in the Indian texts.

In Vend. 2. 10, we read : *hō imam zam aiwišvat suwrya zaranaēnya, avi dim sifaš aštraya uityaojanō*, i.e., ‘he drove on this earth with the golden ‘*suwra*’, he struck upon her with the whip thus saying’. The term ‘*suwra*’ is used in driving cattle, viz. goad.

Now we know that the goad was in fact one of the instruments of a cattle-driver among the early Iranians as at the present day. We come across in Vend. 14. 10 the instrument of the pastoralist viz. *ašša-* plough and yoke and *gavāzista gavāzō*, the best goad. The word *Gavāza-* survives in New Persian *gavāz* and in Armenian ‘*gavazan*’ and means ‘goad for oxen or asses’. See Steingass Persian English Dictionary p. 1100. Accordingly Prof. Bailey has proposed to explain the two pastoral instruments ‘the whip’-*aštrā* and ‘the goad’-*gavāza*. He arrived at the conclusion that the term *suwra* means nothing but “goad” on the strength of Vend. XIV. 10. He adds that the Pahlavi translator failed to understand the term ‘*suwra*’ and translated “*sūlākōmand*” meaning ‘having holes’.

Another problem lies in the correct interpretation of the word, “*varəfēva*” which occurs seven times only in this second chapter of the Vendidad. In these five passages 2.28; 2.36; 2.39; 2.41 and 2.42 Prof. Bailey proposes to see a word O. Irani *vrp* in Avestan spelling *varəp-* enclosure. The base of *vrp-* is also known in Avestan *fraorəpō* which is found in Yašt 19.2. In Sanskrit occurs *vārpas-* ‘form’. With this outside Indo-Iranian, we may compare Agnean *wārp* “to surround, enclose”, Kuchean *wārp*, ‘to enclose’.

In the remaining two passages Vend. 2.30 and 2.39, prof. Bailey proposes to read *varə<m>-f-šva* and translate “drive them to the Vara” and *varə<m>-f-švat* and translate ‘he drove to the Vara’. He further remarks: “The interest from the point of view of oral transmission will not be missed. According to this interpretation, the transitional sound -f- has been developed orally between m and š, and has eventually displaced the m. I would naturally also recognize that the *varəfēva-* loc. pl. of *varp* has worked upon these two passages. For the intrusive-f- we may note the case of *duždaḥfəšrō* or *duždamfəšrō* “ill-breathing”, “asthmatic” (Vend 9.43) where -f- appears more normally between m and š within a word”.



## Text

*Pərəsaṭ Zaruṭuṣṭrō Ahurəm Mazdām : ' Ahura Mazda, mainyō spəništa, dātara gaēṭanaṃ astvaitinaṃ ašāum ! Kahmāi paoiryō mašyānaṃ apərəsa tūm yō Ahurō Mazdā anyō mana yaṭ Zaruṭuṣṭrāi ? Kahmāi <paoiryō> fradaēsayō daēnaṃ yaṃ āhūirīm Zaruṭuṣṭrīm ?'*

## Translation

Zaruṭuṣṭra asked Ahura Mazdā : ' Oh Ahura Mazda, Most Holy Spirit, Creator of the corporeal world, righteous ! To whom amongst men didst Thou, who (art) Ahura Mazdā, first speak, other than to me, Zaruṭuṣṭra ? To whom didst Thou ( first ) teach the Religion which is of Ahura, revealed by Zaruṭuṣṭra ?'

## Notes

*pərəsaṭ*— impft. 3 sg. Par. of √*pərəs-* fras- ( Skt. पृच्छति, अपृष्ट, पृष्टः ) to ask, to question, to inquire of; cl. 6; he asked; augment omitted. pr. *pərəs-*, *pərəsa-*; s-aor. *fraš-*, *fəraš-*; ppp. *paršta-*; with *paiti-* pref. = to ask; with *ham-* pref. = to converse, to take counsel. For the conj. of the stem *pərəs-* see Kanga Av. Gram. § 396-413 pp. 211-217. Pah. *pūrsīt*. Skt. अपृच्छत्.

*Zaruṭuṣṭrō*— nom. sg. of *Zaruṭuṣṭra*— Proper Name, the Prophet of Ancient Iran. For full details about the Life of *Zaruṭuṣṭra*, see Prof. A. V. W. Jackson, *Zoroaster, the Prophet of Ancient Iran*, Newyork, 1899 and Dr. Dastur M. N. Dhalla, *History of Zoroastrianism*, Newyork, 1938. Pah. *Zartōšt*.

*Ahurəm Mazdām*— acc. sg. of *Ahura Mazdā*— Proper Name, Wise Lord, name of God in Zoroastrianism; Lord Omniscient. Pah. *Ōhrmazd*.

*Ahura Mazda*— voc. sg. of *Ahura Mazdā*; Oh Ahura Mazda !

*mainyō*— voc. sg. of *mainyu-* spirit. The word is applied to divine beings who have no visible physical forms; derived from *man-* to think. Pah. *mēnōk*.

*spəništa*— voc. sg. of *spəništa-* superl. of *spənta-* holy, bountiful; the holiest; compar. *spənyaṃh-*. The word is used most often with the word *mainyu-*. Skt. Ver. translates *mahattara-* or *gurutara-* wherever the word occurs. Pah. *aβzōnīktōm*.

*dātara*— voc. sg. of *dātar-* sb. m. Oh Creator; from √*dā-* to create + *tar-* agent noun suf. Skt. √*धा-*. Pah. *dātār*.



*gaēθanām*— gen. pl. of *gaēθā*- sb. f. world, from √gi- to live. Pah. *gēhān*.

*astvaitinqm*— gen. pl. of *astvaiti*- adj. corporeal, material, terrestrial; derived from *ast*- Skt. अस्थि- bone + *vaiti*- poss. suf. lit. possessed of bones. Pah. *astōmand*. Skt. अस्थन्वन्तु- अस्थिमन्तु-.

*ašāum*— voc. sg. of *ašavan*- adj. Oh Holy one, Oh righteous one. Skt. ऋतावन्- . For the decl. of the word *ašavan*- see Kanga Av. Gram. § 141 p. 100 and Jack. Av. Gram. § 313 p. 91 and § 193 p. 59. cf. *āθraom*- Oh priest, and *yum*- ( for *yuvan*- ) Oh youth. Pah. *ahrōβ*.

*kahmāi*-dat. sg. of interrog. pron. *ka*-; for whom, unto whom. Pah. *ō kē*.

*paouryc*— adv. first. Pah. *fratōm*. GAV. *paouruyō*. Skt. प्रथमः; at first, first of all.

*mašyānqm*— gen. pl. of *mašya*-sb. m. of the mortals, amongst men; orig. *martya*-, from √mərə- to die = *mašya*-r- and *t*- combined into *š*-, Skt. मर्त्य- . Pah. *hač martōmān*.

*apərəsə*— better *apərəsō*- impft. 2 sg. Par. of √pərəs- to ask with a- augment; thou didst ask. Pah. *ham-pūrsīt* = thou didst converse.

*tūm*— nom. sg. of second per. pron. thou. Skt. त्वम्- . Pah. *tō*.

*anyō*— (1) adv. ( nom. sg. of *anya*- *ainya*- ) other than, different from, else than ( with abl. ); (2) adj. another, other; Skt. अन्य- ; (3) *anya*- except, save ( with inst. ), cf. Av. *anyač* adv. meaning 'except, save'; *anyō-tkaēša*- adj. 'of another doctrine' and *anyō-varəna*- 'of another religion, heterodox'; *anyō* ... *anyō* Y. IX,10 'the one ... the other'. Pah. *hān*.

*mana*— gen. sg. of first per. pron. my, mine; *anyō mana*, 'other than myself; save me, except me'. Pah. *hač man*.

*yač*— nom. or acc. sg. of rel. pron. nt. Skt. यत्- . The gen. *mana yač* *Zaraθuštrāi* ( dat. instead of gen. ) as representative of the ablativus comparationis. Vide Reichelt Aw. Elem. § 481, 494. Pah. *kē*.

*fradažsayō*— impft. 2 sg. Par. of √dis- Skt. दिश्- . Lat. dicere; with *fra*- Skt. प्र- pref. to show, to teach, to enlighten on; thou didst show or teach; pr. *daēsaya*- *daēdaēs*-; s-aor. *dāiš*-, *dōiš*-, *dīs*-. Pah. *frāč nimūt*.

*daēnqm*— acc. sg. of *daēnā*- f. religion, faith; from √di- Skt. धी- to see. Pah. *dēn*.

*yam*— acc. sg. of rel. pron. which, antecedent to the word *daēnqm*. Pah. *ī*.

*Āhūrīm*— acc. sg. of *Āhūrīya*- adj. relating to Ahura, pertaining to Ahura. cf. Y.12,9 *Āhūrīš*. Pah. *ī Ōhrmazd*.

*Zaraθuštrīm*— acc. sg. of *Zaraθuštri*- adj. revealed by *Zaraθuštra*. cf. *Zaraθuštrīš* in Y. 12,9.



## - 2 -

## Text

*Āat mraot Ahurō Mazdā : ' Yimāi srīrāi hwaθwāi, aṣāum Zaratru-  
stra ! Ahmāi paōiryō mašyānām apərəse azəm yō Ahurō Mazdā anyō θwaṭ yaṭ  
Zaratruštrāṭ; ahmāi < paōiryō > tradaēsaēm daēnām yəm āhūrīm Zaratruštrīm'*

## Translation

Then Ahura Mazdā said : Oh Holy Zaratrustra ! I who (am) Ahura Mazdā, first talked to him amongst men, fair Yima, possessed of large flocks, other than Thee, Zaratrustra. Unto him I first taught the Religion which ( is ) of Ahura, revealed by Zaratrustra.

## Notes

*Āat*- adv. then, thereupon. Skt आत. Pah. ut-aš.

*mraot*- impft. 3 sg. Par. of √mru- Skt. √मृ- to speak; spoke, said, pronounced. pr. mru-, mrv-, mravā-; mrvī- pass. aor. mraoī-; ppp. mruta-; with pref. antarə- = to break with; with pref. ā- = to recite; with pref. upa- = to call here; with pref. paiti- = to answer, to reply; with pref. frā- = to speak forth, to refer to, to recite; with pref. nī- = to call down, to invoke; with pref. vī- = to abjure, to renounce.

*Ahurō Mazdā*- nom. sg. of Ahura Mazdā- Proper Name, Lord Omniscient, Lord Wisdom, Ahura Mazdā. The first element of this comp. Ahura- ' Lord ' is one of the Indo-Iranian generic forms of godhead and Zaratrustra confers upon it the Iranian epithet Mazdā- ' Wise ' ' Omniscient '. Zaratrustra uses the divine name variously as the metrical composition of the hymns requires. He employs the combination Ahura Mazdā and Mazdā Ahura or the forms Ahura or Mazdā respectively, designating God in all cases. cf. para 1 : Ahurəm Mazdam- acc. sg. and Ahura Mazda- voc. sg. and Ahurō Mazdā- nom. sg. Pah. Ōhrmazd.

*Yimāi*- dat. sg. of Yima- Skt. यम- Proper Name. Yima is identical with the यम-. Etymologically his name means ' twin ' and this is probably the real meaning for his twin sister Yami- is also a Vedic personage. The Iranian Yima- has a sister of like name, although she does not appear till late in the literature. According to an old Indo-Iranian myth there was a primeval twin pair, Yima and his sister Yami, the progenitor of mankind.

Yima was the king of the golden age of the Peshdadian Dynasty. But as he was also the first mortal that died, he became the god of the dead. In the MPer. Lit. and in the Shāh Nāma he is called Jamshid - Av. Yimō xšaētō.



He was the son of *vīvaṅhvaṇt*- Skt. *विवस्वत्*. In the Veda also यम is called *वैवस्वत*; cf. Yima- voc. sg. in para 3 below.

*srīrāi*- dat. sg. of *srīra* adj. Skt. *श्रील*. श्री- beautiful, fair; compar. *srīrōtara*- and superl. *srīrōtama*-. Pah. *nēvak* with a gloss pat *dītan* 'good in appearance'. See *srīra*- voc. sg. in para 3 below and *srīrō*- nom. sg.

*hvaθwāi*- dat. sg. of *hvaθwa*- adj. possessing great prosperity or magnificence or possessing large flocks. or having a large retinue; derived from *hu*- Skt. *सु*- good and *vaθwa*- flock, multitude. The word may also mean 'the good protector'. Pah. *hu-ramak*. cf. Y. IX.4 : *hvaθwō*.

*ahmāi*- dat. sg. of dem. pron. Skt. *अस्मै*; unto him, to him. Pah. Ver. *ō ōy*. 'to him'

*apərəse*- better and correct reading *apərəsəm*- impft. 1 sg. Par. of *√pərəs*- to ask, with *a*- augment; I asked, I inquired of, I questioned. Pah. *ham-pūrsīt hom* = 'I asked, I conversed with'. See *apərəsə* in para 1 above. In both these cases the author has committed grammatical mistake.

*azəm*- nom. sg. of first per. pron. Skt. *अहम्*; I. Pah. *man*.

*yō*- nom. sg. m. of rel. pron. Skt. *यः*; who. Pah. *kē*.

*θwat*- abl. sg. of second per. pron. Skt. *त्वं*. Pah. *hač tō*; anyō *θwat*- other than thee, save thee.

*Zaraθuštrāt*- abl. sg. of *Zaraθuštra*- Proper Name; from *Zaraθuštra*.

*fradaēsaēm*- impft. 1 sg. Par. of *√dis*- Skt. *√दिश्*- Lat. *dicere*, with *fra*- Skt. *प्र*- pref. to show, to teach, to enlighten on; I showed, I taught. See *fradaēsayō* in para 1 above.

### - 3 -

#### Text

*Āat hē mraom, Zaraθuštra ! azəm yō Ahurō Mazdā, 'vīsaṇuḥa mē, Yima srīra Vīvaṅhana! mərətō bərətača daēnayā. Āat mē aēm paiti-aoxta Yimō srīrō Zaraθuštra nōiṭ dātō ahmi nōiṭ cištō mərətō bərətaca daēnayā.*

#### Translation

Then I who (am) Ahura Mazdā said to him; 'Oh Zaraθuštra ! keep thyself ready, Oh handsome Yima, son of Vīvaṅhvaṇt, as the remembrancer and the propagator of 'My Religion'.

Then the fair Yima answered me. Oh Zaraθuštra ! 'I was neither created nor taught to be the remembrancer and propagator of the Religion'.

#### Notes

*hē*- dat. sg. of third per. pron. m. unto him, to him. Pah. *ō ōy*.



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*mraom-* impft. 1. sg. Par. of  $\sqrt{\text{mru-}}$  Skt. मृ- to speak, to pronounce, to tell; cl. 1; I said, I spoke, I pronounced, Pah. gōft.

*vīsaṇuḥa-* impv. 2. sg. Par. of  $\sqrt{\text{vīs-}}$  to be or to keep ready as, to serve as, to intend to, to undertake to; dost thou keep ready as, dost thou serve as; pr. vīsa-; pass. vīsa-; pft. vīvīs-. Pah. patirīt, 'do you accept, do you receive'.

*mē-* dat. or gen. sg. of first per. pron. unto me, my, mine. Pah. hač man, 'from me'.

*Vīvaṇhana-* voc. sg. of Vīvaṇhana- Proper Name, father of Yima and grandson of Hōšang, the Pēšdādiyan King, who was the grandson of Gaya-Marətan- Gayōmart- the first human being. The name is also written as Vīvaṇhuša- meaning 'flashing up (of the light in the morning)'. The word is patronymic from Vīvahvaṇt-. In the Veda we find the name विवह्वन्-. Pah. Vīvaṇhānān. The name of Yima's father occurs only a few times in the Av. chiefly in this Fragard of the Vend. and in Y. Hā IX.

*mərətō-* inf. from  $\sqrt{\text{mar-}}$  Skt. मृ- to hold in remembrance (Barth.); Kanga suggests the reading mərəta- common noun, nom. sg. of mərətar- m. from  $\sqrt{\text{mərə-}}$  Skt. मृ- to remember; one who remembers and quotes the word hiṣ-mairimca occurring in Y.Hā XIX.11 meaning 'worthy to be remembered'. Alternatively he takes it as ppp. of  $\sqrt{\text{mar-}}$  and translates 'learned, instructed' (Av. Dict. p. 410). Correct reading is mərəta- remembrancer, or recorder, nom. sg. of mərətar- noun. Pah. ōšmurišn = 'reckoning, consideration, study'.

*bərətaca-* inf. from  $\sqrt{\text{bar-}}$  to bear, to carry, to bring, to cultivate (Barth.); ca- encl. particle=and. Kanga (Av. Dict. p. 381) bərəta- as common noun, nom. sg. of bərətar- m. Pah. būrtār-; Skt. भर्तृ- and translates 'a bearer, a promoter', propagator. Pah. barišn = 'bearing, behaviour' from inf. būrtan. Pah. 'ōšmurišn ut barišn ō dēn' is further explained by the gloss 'ku ēhrpatīh ut hāvištīh kūnīt', i. e. 'do you practice priesthood and discipleship'.

*dāēnayā-* gen. sg. of dāēnā- sb. f. religion, faith; see dāēnaṃ in verses 1 and 2 above; of the Religion. Pah. ī dēn, 'of the Religion'.

*mē-* dat. sg. of first per. pron. unto me. Pah. ō man.

*aēm-* nom. sg. m. of dem. pron. also Av. ayəm; Skt. अयम्; this.

*paiti-aoxta-* impft. 3 sg. Ātm. of  $\sqrt{\text{vac-}}$  with paiti- pref. to reply; he replied, Pah. passoχ gōft, 'gave a reply, answered, responded'.

*Yimō-* nom. sg. of Yima- Proper Nome. Yima, the King. A number of great heroes are celebrated in the Av. and it seems that tales preserved by

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various individual families and tribes concerning their own ancestral figures were mingled with common traditions about 'culture heroes' and 'first man'. The most prominent and detailed of these ancient legends is that regarding 'Yima Xšaēta', 'King Yima', who dominates in the famous Persian Epic, the *Shāh Nāma*. The Avestan Yima, son of Vivanhvant, appears in the Vedas as यम, son of विवस्वन्त्. The Vedic यम is the first man to have lived on earth and to have died. Yima's constant epithet is *hvaθwa-*, 'having good herds'. According to Zamyāt Yt. or Kayān Yt. (Yt. XIX. 33) it is stated that Yima allowed himself to entertain a lie in his mind, so that *šarənah-* 'the Divine Glory' left him. In the Pah. Texts and the Pers. Epic it is said that "Jam" committed sin through pride and arrogance claiming that he himself was God. This tale of his fall and decline from grace, for which there is no Indian parallel, was evolved by priests of the ethical Ahurian doctrine to account for death coming to Yima. Despite this development of his story, Yima Xšaēta remains the greatest hero of Iranian Tradition, the ideal of kingly power and splendour. cf. Y. IX. 4-5.

*nōit-* adv. not. particle of negation; comp. of *na + it*; Skt. नेत्; na- Skt. न- cf. *naē, naēdā, nava*; only joined with other particles. Pah. *nē*.

*dātō-* nom. sg. of *dāta-* ppp. of  $\sqrt{dā}$ - to make, to create; created. Pah. *dātan*; created, born; Pah. *dātār* 'creator, maker, giver'.

*ahmi-* pr. 1 sg. Par. of  $\sqrt{ah}$ - Skt. अस्- to be, to exist; cl. 2; I am. Pah. *hom*.

*cistō-* nom. sg. of *cista-* ppp. of  $\sqrt{ciθ}$ - Skt. चित्- to teach, to convert to; taught. pr. *cinaθ-*, *caēθ-*. Pah. *čāšītār*, 'teacher', from inf. *čāštan* or *čāšitan*.

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**Text**

*Āaṭ hē mraom, Zərəθuštra ! azəm yō Ahurō Mazdā : 'yēzi mē nōit̄ vīvīse mərətō bərətaca dāēnayā; āaṭ mē gaēθā frādaya āaṭ mē gaēθā varədaya; āaṭ mē vīšai gaēθanəm ʾrātāca harətāca aiwyāxštaca.*

**Translation**

Then I who ( am ) Ahura Mazdā said to him. O Zərəθuštra !

' If O Yima ! you are not prepared to be the remembrancer and propagator of the Religion then increase my world, then enlarge my world, then will thou make ready as the protector, guardian and overseer of my world '.



## Notes

*yēzi-* conj. if ( conditional ); as soon as ( temporal ). Skt. यदि. Pah. hakar.

*vīvīse-* pft. 2 sg. Ātm. of  $\sqrt{vīs-}$  to be ready as, to serve as, to undertake to, to intend to; thou hast been ready as, hast served as, hast undertaken. *vīvīs+sē* second per. sg. term. Barth. ( Air. Wb. 1453 ) takes the word as inf. and translates ' thou be not able to be ready for '. Pah. *patirēy*, ' thou dost accept '.

*gāθā-* acc. pl. of *gāθā-* sb. f. world; from  $\sqrt{gi-}$  to live. Pah. *gēhān*. The word *gāθā* also means " being, farm, property, goods and chattels ".

*frādaya-* impv. 2 sg. Par. of  $\sqrt{frād-}$  to increase; cl. 10; do thou cause to increase or flourish. pr. *frāda-*, *frāda-*; iter. *frādaya-*. Pah. *frāxēn*, ' do thou enlarge, do thou make prosper ', which is further explained by the gloss *ku vēš bē kūn*, i. e. ' do thou make excessive '.

*varodaya-* impv. 2 sg. Par. of  $\sqrt{varād-}$  (Skt. वर्धति; वर्धयति; वृद्धः) to increase, to augment, to cause to prosper or thrive. pr. *varāda-*, *varāda-*; iter. *varodaya-*, *varodaya-*, ppp. *varəzda-*; do thou cause to augment or thrive. Pah. *vālēn*, ' do thou increase or do thou enlarge ', which is further explained by the gloss *ku frapīhtar bē kun*, i. e. ' make more prosperous '.

*vīsāi-* better *vīsāhi-* pr. subjv. 2 sg. Par. of  $\sqrt{vīs-}$  to be ready for, to accept; thou shalt accept, thou wilt be ready for, thou wilt undertake. See Kanga Av. Gram. § 294 and Jack. Av. Gram. § 502. Barth. ( Air. Wb. 1458 ) takes it as inf. Pah. Ver. *patir*, ' do thou accept '.

*gāθanām-* gen. pl. of *gāθā-* sb. f. world, property. See *gāθā* above. Pah. *gēhān rād* ' for the world '.

*θrātāca-* nom. sg. of *θrātar-* sb. m. protector, nourisher; from  $\sqrt{θrā-}$  to nourish, to thrive + *tar-* agent noun suf. Skt. त्रै-; ca- encl. particle, and. Pah. *srāyišn*, ' protection, shelter, nourishment '.

*haratāca-* nom. sg. of *harətar-* sb. m. protector, guardian; from  $\sqrt{har-}$  to protect + *tar-* agent noun suf. cf. Lat. *sal-verē*; Skt. हृ-; ca = and. pr. *hara-*, *haurva-*. Pah. *sardārih*, ' chieftainship, authority, leadership '.

*aiwyāxštaca-* nom. sg. of *aiwyāxštar-* sb. m. watcher, overseer; from  $\sqrt{āxš}$  with *aiwi-* Skt. अमि- pref. to watch carefully. Sometimes *aibi-* is used as a verbal pref. instead of *aiwi-* in Avesta. Pah. *pat nikās-dārišūih*, ' for keeping a watch ', with further comment *pānakih kartan*, ' to exercise protection '.



**Text**

*Āa! mē aēm paili-aoxta Yimō srīrō, Zaraθuštra ! azəm tē gaēθā  
frādayeni, azəm te gaēθā varādayeni, azəm tē vīsāne gaēθanəm θrātāca  
harotāca aiwyāxštaca. Nōiṭ mana xšaθre bvaṭ aotō vātō, nōiṭ garəmō, nōiṭ axtiš,  
mahrkō.*

**Translation**

Then he, handsome Yima replied me, Oh, Zaraθuštra ! ‘ I will prosper thy world. I will enlarge thy world. I shall prepare myself to be the protector, guardian and overseer of world. In my kingdom there will be neither cold wind nor hot, neither sickness nor death.

**Note**

*tē-* gen. sg. of second per. pron. thy. Pah. ī tō.

*frādayeni-* impv. 1 sg. Par. of √frād- ( cl. 10 ) to increase, to flourish; I shall cause to increase or prosper. See frādaya- in para 4 above. Pah. frāxēnom, ‘ I will enlarge, I will make prosper ’, which is further explained by the gloss, ku vēš bē kunom, i. e. ‘ I will make abundant ’.

*varādayeni-* impv. 1 sg. Par. of √varād- to increase, to augment, to cause to prosper; I will enlarge or I will cause to thrive. See varādaya- in para 4 above. Pah. vālēnom, ‘ I will increase ’, which is further explained by the gloss ku frapihtar bē kunom, i. e. ‘ I will make stouter or fatter ’.

*vīsānē-* impv. 1 sg. Ātm. of √vīs- to accept, to be ready for, to undertake; cl. 6; I will undertake, I will be ready for, I will accept. See the word vīsāi and vīvise in para 4 above. Pah. patīrom = ‘ I will accept ’.

*xšaθrē-* loc. sg. of xšaθra- sb. nt. power, rule, kingdom, dominion, reign. Skt. क्षत्र-. Pah. pat xatāyīh, xatādhīh, ‘ during the lordship, sovereignty ’.

*bvaṭ-* aor. subjv. 3 sg. Par. of √bū- Skt. भू- to be, to become. Pah. būtan; shall be, will be. Pah. bavēt.

*aotō-* nom. sg. of aota- adj. qualifying the noun vātō; cold; from √vā- to blow. cf. aodar- sb. nt. ‘ coldness ’. Skt. ऊर्ध्व-; secondly the term aota- is employed in Av. as a noun as well, cf. Y. Hā IX.5 : nōiṭ aotəm āṇha nōiṭ garəməm.

*nōiṭ ... nōiṭ-* adv. neither .. nor; nōiṭ ( na + iṭ ) by itself is much powerful as a negative and may be rendered ‘ never ’. Pah. nē ... nē; ideogram lā.



*vātō-* nom. sg. of *vāta-* sb. m. wind; from  $\sqrt{vā}$ - to blow. Skt. वात-. cf. *vātō-barēta-* adj. 'dragged or carried away by the wind'; *vātō-šūt-* adj. 'tossed by wind, wind driven' in Y. IX.32. Pah. *vāt*.

*garēmō-* nom. sg. of *garēma-* adj. qualifying the noun *vātō*; warm. It is antonym of *aota-*.

*axtiš-* nom. sg. of *axti-* sb. m. illness, torment, pain, suffering. Pah. *hīvandakīh*, 'illness, weakness', which is further explained by the gloss *vaštakīh*, 'decomposition, pollution'.

*mahrkō-* nom. sg. of *mahrka-* sb. m. death, destruction; from  $\sqrt{mar}$ - to destroy. cf. the word *mərəθyuš-* Skt. मृत्यु- death, occurring in Y. Hā IX.5. See *mahrkai-* dat. sg. in *ibid.* para 8.

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### Text

*Āat̥ hē zaya frabarēm azēm yō Ahurō Mazdā suwrēm zaranaēnīm  
aštrēmca zaranyō-paēšīm.*

### Translation

Then I who (am) Ahura Mazdā offered him two instruments, a golden goad and a gold-adorned whip.

### Notes

*zaya-* acc. du. of *zaya-* sb. m. two implements, two weapons or instruments; cf. *zaēna-* Skt. हेति- sb. f. 'weapon'. Pah. *zay*.

*frabarēm-* impft. 1 sg. Par. of  $\sqrt{bar}$ - to bear, to carry with *fra-* pref. I offered. Pah. *frāč bōrt*.

*suwrēm-* acc. sg. of *suwrā* or *sufrā-* sb. f. a goad, an instrument for driving cattle. This word is variously translated by Avestan scholars: 'arrow' (Barth.); 'seal-ring' (Darm.); 'ring' (Lommel); 'plough' (Scheftelowitz); 'a goad' (Bailey). Prof. Bailey remarks thus: 'I propose to explain the word *sufrā-suwrā-* as a 'goad'. It is then exactly in place with the verb *aiwišvaṭ* 'he drove on'. If we wish to connect *sufrā-* with other words, we may point to the Indo-Iranian *śaubh-:śubh-*, Pres. *śumbh-* attested in Sanskrit *ni-śumbha-* 'killing'. Pali. *sumbhati-* 'push, strike' beside *sumhati*; Sogdian *swnp- swβt-*: 'pierce' (SCE 89, Gram. Sogd. ii. 17) and Mid. New Pers. *sumb-*: *suft* 'pierce'. For the meaning note the Latin 'stimulus' 'goad' as



the pricking instrument ' (stinguo ' I prick ' ) with Walde-Pokorny Vgl. Wb. ii. 612." ( Zor. Probl. in the IX Century Books, Oxford 1943 p. 221. ) Hence the word *suwṛā* or *sufṛā* can be derived from  $\sqrt{\text{suw-}}$  or  $\sqrt{\text{suf-}}$  to pierce, to prick + *ra-* *suf.* Pah. Ver. wrongly translates ' *sūlākōmand* ' i. e. ' having holes; ( instrument ) having holes. viz. a trumpet '.

*zaranaēnīm-* acc. sg. of *zaranaēnya-* adj. f. made of gold, golden. cf. Skt. *हिरणिन्-* golden, adorned with gold. Pah. *zarrēn.*

*aštrām-ca-* acc. sg. of *aštrā-* sb. f. whip; from  $\sqrt{\text{az-}}$  the verb at the base of it is *azati* ' he drives cattle '. Skt. *अश्र-* Pah. *astar-* a mere transcription of Av. word.

*zaranyō-paēsīm-* acc. sg. of *zaranyō-paēsyā-* adj. f. adorned with gold. cf. Skt. *हिरण्यपेशस्-* Pah. *zarrēn-pēsīt.*

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## Text

[ *Yimō asti bərəθē xšaθrayā.* ].

## Translation

[ *Yima is in possession of two sovereignties.* ]

## Notes

*Yimō asti bərəθē xšaθrayā-* This sentence forms a quotation from the Pah. Ver. and is added in the text by the final redactor. It is an interpolation.

*bərəθē-* inf. from  $\sqrt{\text{bar-}}$  Skt. *भर-* to bear, to carry, to keep; with *asti-* ' he is in possession of ( gen. ) ' ( Barth. ). The word is loc. sg. of *bərəθa-* sb.

*xšaθrayā-* gen. du. of *xšaθraya-* nt. kingdom, authority, sovereign power; from  $\sqrt{\text{xši-}}$  to rule, to reign, Skt. *क्षत्र-*.

The translation of the sentence which I regard as an interpolation is as under : ' Yima is for the bringing of the sovereign power ' or ' Yima is in possession of two sovereignties ', if the word *xšaθrayā* is explained as gen. du. nt. It is suggested here that this para 7 should be inserted in square brackets, as the sentence is a quotation quoted by the Pah. translator in the Pah. Ver. and does not form part of the text.



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## Text

*Āaṭ Yimāi xšaθrāi θrisatō-zima hən-jasənta. Āaṭ hē īm zā bvaṭ  
pərəne pasvaṃca staoranəṃca mašyānəṃca sūnəṃca vayəṃca āθrəṃca suxrəṃ  
saociṇtəṃ. Nōit hīm gātavō viṇdən pasvasca staorāca mašyāca.*

## Translation

Then the rule of Yima lasted three hundred years ( lit. then three hundred winters became complete for Yima's rule ). Then the earth became for him full of small cattle and large cattle and men and dogs and birds and red burning fires. And the small cattle and large cattle and men did not find enough space upon it.

## Notes

*Yimāi-* dat. sg. of Yima- Proper Name; dat. used in the sense of gen.; of Yima. Pah. ān ī yim.

*xšaθrāi-* dat. sg. of xšaθra- sb. nt. kingdom, sovereign power, authority; to the kingdom, to the dominion. Pah. pat xātādh, 'during the sovereignty'.

*θrisatō-zima-* nom. pl. of θrisatō-zima- sb. m. comp. of θrisatō- num. Skt. त्रिशत- three hundred and zima- Skt. हिम- winter; three hundred winters ( i. e. years ). Var. reading θrisatō-zəma-. Pah. satīkar-satō zīm.

*hən-jasənta-* impft. 3 pl. Ātm. of √jam- jas- to go with hən- Skt. सम्- pref.; came up, became complete, passed away. Pah. ṭ ham-mat- 'came up', which is further explained by the gloss ku sar bē būt, i. e. 'it was ended, it was completed'.

*īm-* nom. sg. f. of dem. pron. a-, imā- Skt. इयम्-; this. Pah. ēn. For the decl. of the dem. pron. m. and f. see Kanga Av. Gram. § 218-220.

*zā-* nom. sg. of zəm- sb. f. earth, ground. Pah. zamīk; Gr. xamai; Lat. humi, Pers. zamīn, cf. zəmar-gūzō- adj. 'concealed underneath the earth' Y.IX. 15; zəmas-ciθra- adj. ' ( stars ) that have the seed of the earth in them'; zəm-fraθah- adj. 'as broad or wide as the earth'. For the decl. of the word zəm- see Kanga Av. Gram. § 170 and Jack. Av. Gram. § 318.

*bvaṭ-* better bavaṭ- impft. 3 sg. Par. of √bū- Skt. भू- to be, to become; became, was. Pah. būt. Var. reading bavaṭ.

*pərəne-* nom. sg. of pərənya- adj. f. qualifying the noun zā; full. Skt. पूर्ण-; from √par- Skt. पृ- to fill. Pah. purr.



*pasvaṃca-* gen. pl. of pasu- sb. m. Skt. पशु- cattle, small cattle; ca- encl. = and; Pah. hač pahān.

*staoraṃca-* gen. pl. of staora- sb. m. large cattle, draught-cattle, draught-animal (i. e. camel, horse, ox and ass); ca- encl. = and. Pah. stōrān, a mere transcription of Av. word.

*mašyāṃca-* gen. pl. of mašya- martya- sb. m. Skt. मर्त्य- a mortal, a human being, a man; of the mortals; from √mār- to die; the equation Skt. rt= Av. š was first given by Barth. See Y. IX.4; ca = and. Pah. martōmān.

*sūnaṃca-* gen. pl. of span- sun- or sūn- sb. m. Skt. श्व-; सुनः; dog, hound. Pah. sagāu.

*vayaṃca-* gen. pl. of vi-, vaya- sb. m. Skt. वि-; from √vi- to fly; of birds. This word may be distinguished from vayu-, vaya- sb. m. meaning air, wind, atmosphere from √vā- to blow; Skt. वायु. cf. the expression vayavaṃt- adj. 'full of birds'; vayō-bərəta- adj. 'dragged away by a bird'. Pah. Ver. vayān. It may be noted that the word is used in Veda for the flying horses of the Aśvins (RV. I. 104.1) or for those of the Maruts (RV. V. 53.3). Vide Grassmann Wb. 1265.

*āθraṃca-* gen. pl. of ātar- āter- āθr- sb. m. fire; also personified and deified; of the fires. Pah. Ver. ātaš.

*suxraṃ-* gen. pl. of sūxra- adj. Skt. शुक्ल- red (of fire), from √suc- to burn, to blaze, to shine. Skt. शुक्ल-. Pah. Ver. suxr.

*saociṇṭam-* gen. pl. of saociṇṭa- pr. part. Par. of √suc- to burn, to shine, to flame; shining, burning. Pah. Ver. sōzāk. sōzāg, 'burning'.

*hēm-* encl. particle (acc. sg. of hi- pron. Skt. सिम्), generalising and emphasizing (Barth.); at all, any, more. Pah. Ver. has merely transcribed the word 'hēm' with a gloss apar ēn zamīk, 'on this earth'. Prof. Bailey translates Pah. word hēm by 'furrow, field' (BSOAS. XVIII/1 p. 37).

*gālavō-* partitive gen. of gātu- sb. m. nt. as object. (1) place, room, locality, spot; (2) couch, bed, divan. Skt. गात्र-. Pah. Ver. gās.

*viṇḍan-* impft. 3 pl. Par. of √viṇḍ- √vid- to find, to obtain, to get; did find or obtain; pr. vida-, viḍa-, vōivīd-, viṇḍ-, viṇad- vinda-; caus. vaēḍaya-; pft. vīvaēd-, ppp. vista-. Pah. Ver. vindīt.

*pasvasca-* nom. pl. of pasu- sb. m. cattle, small cattle. See pasvaṃca above. Pah. Ver. pāh.

*staorāca-* nom. pl. of staora- sb. m. large cattle. See staoraṃca above. Pah. Ver. stōr.

*mašyāca-* nom. pl. of mašya- sb. m. mortal, men, mortals. See mašyāṃca above. Pah. martān.



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## Text

*Āaṭ Yimāi paiti-vaēdaēm, Yima srīra Vīvaṇhana! prāne īm  
zā hængata pasvaṃca staoranaṃca maśyāṇaṃca sūnaṃca vayaṃca āθraṃca  
suxraṃ saociṇṭaṃ; nōit hīm gātvo viṇḍanti pasvasca staorāca maśyāca.*

## Translation

Then I proclaimed to Yima : ' Fair Yima, Son of Vīvaṇhant !  
full is the earth with the thronging of small cattle and large cattle and of  
men and of dogs and of birds and of red burning fires; and the small cattle  
and large cattle and men do not find space ( any more ) upon it.

## Notes

*paiti-vaēdaēm*—impft. 1 sg. Par. caus. of √vid- to know with paiti-  
pref. [ cf. Skt. वेदत्, वेदयामसि, विदुः, विदितः ]; I made aware, I proclaimed; √vid-  
to know, to understand, to learn, to consider; pr. vaēd-; caus. vaēdaya-  
vaēdaya-; s-aor. vaēs-, vīs-; pft. vaēd-, vaēθ-, vīd-, vīθ-; ppp. vista-; with aiwi-  
caus. = to assign; with ā- caus. = to account, to assign, to grant, to dedicate,  
to entrust; with us- caus. = to make known, to announce; with paiti- caus. =  
to make known, to assign; with frā- to observe; with nī- = to make known,  
to assign; Pah. Ver. pat vīhīt.

*Yima srīra Vīvaṇhana*— see para 3 above.

*prāne īm zā*— see notes on para 8 above.

*hængata*— inst. sg. of hængata- ppp. of √gam- with ham- pref. meaning  
' to gather ' ; through the gathering, with the thronging. Pah. Ver. ham-mat.

*viṇḍanti*— pr. 3 pl. Par. of √vid- to find, to obtain, to get; cl. 7; they  
find, they obtain or they get. See viṇḍan para 7 above. Pah. vindēt.

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## Text

*Āaṭ Yimō frašusaṭ raocā ā upa rapiθwam hū paiti adwanam. Hō  
imam zam aiwišvaṭ suwrya zaranaēnya avi dim siṭaṭ aṣtraya uityaojanō : Friθa  
Spānta Ārmaite ! traca šva vīca nēmaṇha barθrē pasvaṃca staoranaṃca  
maśyāṇaṃca.*

...28...



## Translation

Then Yima went forth, to the lights, to the south, along the path of the Sun. He drove on this earth with the golden goad, he struck upon her with the whip, thus saying : ' Beloved Spənta Ārmaiti ! go forward and extend round about for the bearing of the small cattle and large cattle and of men '.

## Notes

*frašūsaṭ-* impft. 3 sg. Par. of √šu- GAv. šyu- to move, to go away from, to deal with a person; moved forward, went forth, stepped forward. cf. Skt. च्यवते, च्यावयति; fra- pref. Skt. प्र-. Pah. Ver. frač raft. pr. šyav-, šav-, šv-, šusa-, šāvaya-; s-aor. šaoš-; pft. šušu-; ppp. šuta-.

*raocā-* acc. pl. of raocaṇh- raocah- sb. nt. light, day-light, place of light ( when used in pl. ); from √ruc- to kindle. cf. Skt. रोचिस्-. The same word raocaṇh- raocah- is also used in Av. as an adj. meaning ' bright, shining '. cf. Y. IX.19 : vahīštəm ahūm ašaonam raocaṇhəm vīspō-šāθrəm = Heaven or Paradise of the righteous, bright and all comfortable. Pah. Ver. pat rōšnīh ' towards the light ' with a gloss pat rōšnīh ī xēš, ' by means of his own light '.

*ā-* post-position, to, for, at, towards; Skt. आ-. Note that ā is used as a verbal prefix.

*upa-* prep. ( with acc. ) towards, to; by, near ( of space ); about, at ( of time ); ( with loc. ) by, at, in ( of space ). The same word upa- is also used as a verbal pref. in Avesta. Pah. apar.

*rapiθwam-* acc. sg. of rapiθwā- sb. f. midday, noon, from ayarə- day and piθwā- middle; the name of the second gāh in Av., which begins from 12 noon to 3 P. M. cf. arəm-piθwa- sb. f., ' midday ', ra- representing an ablauts-form of \*ara. cf. the form rapiθwina- adj. from rapiθwā- sb. ' of midday, of noon ' and rapiθwitarā- adj. compar. of rapiθwy- adj. derived from rapiθwā- sb. meaning ' southern '. See Y. IX. 11; ā rapiθwinəm zrvānəm = at the time of midday. Pah. Ver. ō rapiθwīntar rōn = to the southern direction.

*hū-* gen. sg. of hvar- Skt. स्वर- the Sun. This special form of gen. sg. is peculiar to YAv. and is used only with frašmō-dāiti in the phrase ' pasca hū-frašmō-dāitīm ', i. e. ' after the setting of the Sun ', vide Y. Hā 57.10. The regular form is hūrō. See Jack. Av. Gram. § 334 p. 96 and Kanga Av. Gram. § 172 p. 120 s. v. hvar-. Pah. Ver. ān ī xaršēt ' of the Sun '.



*aḡwanəm*— acc. sg. of *aḡwan*- sb. m. Skt. अघ्न- way, path, course. Etym. is doubtful. Kanga ( Av. Dict. p. 26 ) quotes the etymology given by Prof. Polt thus : अघि- on, upon; √इ- to go + van suf.; अघि + इ + वन् = अघ्न-; road, path, way. This same word *aḡwanəm* occurs in this Fragarḡ five times -paras 10, 14, 18, 26, 34. In paras 26 and 34, we find the phrase *hāθrō-masaḡhəm* *aḡwanəm* = 'along a course, a *hāθra*- in length' cf. *aḡvā* nom. sg. in Y. 31.2; *aḡwanəm* in Y. 34.13; cf. also Y. 44.3: *kasnā xōng starōmcā dāt aḡvanəm*. Pah. *rās*.

*hō*— third per. pron. nom. sg. m. he. Skt. सः. Pah. *ān* = 'that, he'.

*imam*— acc. sg. of dem. pron. *imā*, f. this, qualifying the noun *zam*. Pah. *īm*.

*zam*— acc. sg. of *zəm*- sb. f. earth. See *zā* above. Pah. *zamīk*.

*aiwišvat*— impft. 3 sg. Par. of √śu- with *aiwi*- pref. to drive on; he drove on. Pah. Ver. *apar sūft* 'he pierced'.

*suwrya*— inst. sg. of *suwrā*- *sufṛā*- sb. f. 'goad', an instrument for driving cattle. See notes on the word *suwram* occurring in para 6 above. Pah. Ver. wrongly translates '*sūlākōmand*' i. e. 'having holes' as in para 6 above.

*zaranaēnya*— inst. sg. of *zaranaēnya*- f. adj. made of gold, golden, cf. Skt. हिरण्य, golden, adorned with gold. Pah. Ver. *zarrēn*.

*avi...sifat*— impft. 3 sg. Par. of √sif- Skt. क्षिप्- with *avi*- pref. to pass over, to strike; he struck upon, he passed over. cf. paras 14 and 18 below. Pah. Ver. *bē sūft* 'he pierced, he struck'.

*dim*— better *tam* or *hīm*, third per. pron. acc. sg. f. her; Skt. ताम-. This word stands for *zam*, earth f. Pah. *ān*.

*aštraya*— inst. sg. of *aštrā*- sb. f. with the weapon, with the whip. See *aštramca* in para 6 above.

*uityaojanō*— nom. sg. of *uityaojana*- pr. part. *Ātm*. of √vac- or √aoj- to speak, with *uiti*- thus, so; so saying, thus speaking. cf. *uityaojanā*, nom. pl. Yt. X. 42 and Yt. XIII. 66. See paras 14 and 18 below. Pah. Ver. *ut-aš ētōn gōft* 'and he said thus'. The word is found written separately; *uiti vacēbiš aojanō* in *Ābān* Yt. ( Yt. V ).76.

*friθa*— voc. sg. of *friθa*- adj. beloved, affectionate, dear, ppp. of √fri- Skt. प्री- to love, to propitiate, to court a deity's favour by means of ( inst. ), to pray to ( dat. ), with pref. *ā*- to wish a person something; cl. 9. cf. Skt. प्रीणाति, प्रीतः. Pah. Ver. *dōšāramihā* 'with love, with affection'.

*Spənta Ārmaiti*— voc. sg. of *Spəntā Ārmaiti*- f. Proper Name, name of the one of the Holy or Bountiful Immortals; Oh *Spənta Ārmaiti*. This divinity



presides over the bountiful earth. Here the compound may be translated 'Oh Mother-Earth !' Pah. Ver. spandarmat.

*fraca šva-* impv. 2 sg. Par. of  $\sqrt{\text{śyu-śu-}}$  to move with *fra-* Skt. ५- pref.; go thou forward, go forth. ca- encl. meaning 'and'. Pah. *frāč rōβ* = 'go thou advance'.

*vīca nōmanha-* impv. 2 sg. Par. of  $\sqrt{\text{nam-}}$  with *vī-* pref. to stretch out, to extend round about, to spread out. cf. Skt. नम्. ca- encl. = and. Pah. Ver. *bē ōnāmīt*.

*barəθrē-* dat. sg. of *barəθra-* sb. nt. from  $\sqrt{\text{bar-}}$  to bear, Skt. भर्- to carry; for the bearing, in order to bear. Pah. Ver. *barišn rād*.

- 11 -

### Text

*Āaṭ Yimō imam zaṃ višāvayaṭ aēva θrišva ahmāt masyehīm yaθa para ahmāt as. Təm iθra fracarənta pasvasca staorāca māšyāca hvam anu ištīm zaošəmca yaθa kaθaca hē zaošō.*

### Translation

Then Yima made this earth extend by one-third larger than it was before. Here the small cattle, large cattle and men moved about according to their own will and pleasure [ in whatever manner was his pleasure ].

### Notes

*višāvayaṭ-* impft. 3 sg. caus. Par. of  $\sqrt{\text{śyu-śu-}}$ , to move with *vī-* pref.; made to extend, caused to enlarge, made to expand. Pah. Ver. *bē rōβēnīt*.

*aēva θrišva-* fractional numeral, one-third,  $1/3$ ; from *aēva-* and *θrišva*, a third part. cf. *dva θrišva* = two-thirds; *θri θrišva* = three thirds; *caθrušva* = one fourth and *paṇtaṇhva* = one fifth. See Kanga Av. Gram. § 209, p. 138. cf. Av. *θrižant*, third ( part ) in para 23 below. Pah. Ver. *ēvak- srišvat*.

*ahmāt ... yaθa-* after a compar. *masyehīm*, meaning 'than', *ahmāt* itself being originally an ablativus comparationis, lit. 'than that'; *ahmāt-* ady. originally abl. sg. of dem. pron. a- with *yaθa* after a comparison. Pah. Ver. *hač ān*.

*masyehīm-* acc. sg. of *masyehī-* f. compar. of *mazant-*; originally *masyah-* and its f. form is *masyehī*; greater, larger, more. Pah. *mas čēŷōn-* 'more than, greater than, larger than'; here *mas-* positive used in the sense of the comparative.



*para-* (a) adv. before, Skt. *पुर्वा*, at first, in the first place, formerly. Pah. Ver. *pēš*. cf. *para ahmāt* means 'before; hitherto, upto the present time'; *para ahmāt yat*, 'before'; (b) used as a prep. acc. abl. or loc. 'before (of time)'.

*as-* impft. 3 sg. Par. of *√ah-* Skt. *अस्-* to be, to exist, cl. 2;- was; originally *ast* and *ṭ* being dropped it became *as*. Ved. *आस्, आसीत्*, only Par. For inflection of *√ah-*, see Jack. Av. Gram. §530-539 pp. 154-156. When orig. *s* precedes final *ṭ* the latter is dropped. Vide *ibid* § 192 note. Pah. *būt*. Prof. Reichelt guided by Barth. Air. Wb. 212 gives the reading *astəm* and takes *as* nom. sg. of *asta-* sb. nt. Skt. *अस्त-* and translates 'home'. I think it would be better to have *ast* or *as* in the text and to drop out *əm* written through oversight. Pah. Ver. supports the reading *ast-* or *as*. I quote the Pah. Ver. as under : *aḍak jam īm zamīk bē rōḥēnīt ēvak-srišvatak hač ān mas čēyon pēš hač ān būt*. 'Then, Jamshed caused this earth to advance one-third larger than that as was beforehand'. As stated above Pah. Ver. gives the support to the reading 'as' or 'ast' instead of 'astəm' as followed by Barth. and Reichelt. Letters *əm* or *təm* seem to be spurious and as such may be deleted from the text.

*təm-* third per. pron. acc. sg. m.; him. Gāḍic *tēm*. Other forms are *dəm*, *dim*. The word *təm* is spurious and meaningless here. See Kanga Av. Gram. § 212 - third per. pron. m. - *ta* - p. 141-142.

*iθra-* adv. here, hither. Other forms are *atra*, *avaθra*. Skt. *अत्र*. Pah. Ver. *ō ānōḍ-* 'thither'.

*fracarənla-* impft. 3 pl. *Ātm.* of *√car-* with *fra-* pref. to move about; they moved about, they wandered; with pref. *ā-* = to go, to come to (acc.); with pref. *para-* = to go by, to pass; with pref. *frā-* = to move about, to wander (as here); with pref. *vī-* = to walk to and fro. pr. *carā-*, *caraya-*. cf. Skt. *चरति*. Pah. Ver. *frāč* raft 'proceeded, went forward'.

*hvam-* acc. sg. of the refl. pron. *hvā-* f. one's own. Skt. *स्व-*, my own, thy own, his own, etc. (referring to all three persons according to context); Gāḍic Av. *ṣa-* adj., YAv. *hava-*, *hva-*. Pah. Ver. *ān-ī ṣēš* 'their own'.

*anu-* prep. Skt. *अनु*, according to, after, along (with acc.). It is used as a verbal pref. also in Avesta. cf. the expressions *anu-matōe*, *anuxtōe*, *anuvāštōe* meaning, to think according to, to speak according to and to act according to, occurring in Y. 60.10. Pah. Ver. *pat* 'according to'.

*ištīm-* acc. sg. of *išti-* sb. f. wish, desire, from *√iṣ-* to wish, to desire, to seek for. cf. Skt. *इषति*, *इच्छति* and Guj. *इच्छा*. *ištīm* sg. in the sense of the pl. here. Pah. Ver. *īšt-* a mere transcription, sometimes *kāmak*.



*zaošəmca*- acc. sg. of *zaoša*- sb. m. Skt. जोष- satisfaction, pleasure, liking, wish; from √zuš- to like, to be fond of. Pah. dōšišn. See *zaošō* below, nom. sg. of *zaoša*-.

*yaša kaθaca*- adv. in whatever manner, howsoever. *kaθa*, *kaθā* is interrog. particle meaning 'how, in what manner'. Skt. कथा. Pah. čē'ōn katāričē.

- 12 -

**Text**

*Āaṭ Yimāi xšaθrāi xšvaš-satō-zima hən-jasənta; āaṭ hē īm zā bvaṭ  
pərəne pasvaṃca staoranṃca mašyānṃca sūnṃca vayanṃca āθraṃca suxrṃ  
saociṇtṃ; noiṭ him gātvō viṇdən pasvasca staorāca mašyāca.*

**Translation**

Then six-hundred winters ( i. e. years ) of the rule of Yima passed away; then this earth became full for him of small cattle and of large cattle, of men, of dogs, of birds and of red burning fires; and the small cattle and large cattle and men found no place (any more) upon it.

**Notes**

*xšvaš-satō-zima*- nom. pl. of *xšvaš-sata*- sb. m. Skt. षट्शत-, sex centi, six hundred and *zima*- nom. pl. of *zyam*- Skt. हिम- winter. Hence *xšvaš-satō-zima*- means six hundred winters ( i. e. years ). cf. *θrisatō-zima* in para 7 above. Pah. Ver. šašōm-satō-zīm. For the remaining lines, see notes on words occurring in para 7.

- 13 -

**Text**

*Āaṭ Yimāi paiti-vaēdaēm : Yima srīra Vīvaṇhana ! pərəne īm zā  
həngata pasvaṃca staoranṃca mašyānṃca sūnṃca vayanṃca āθraṃca suxrṃ  
saociṇtṃ; noiṭ him gātvō viṇdənti pasvasca staorāca mašyāca.*

**Translation**

Then I proclaimed to Yima : ' Fair Yima, son of Vīvaṇhvant ! full is this earth with the thronging of small cattle and large cattle, and of men, of dogs, of birds and of red blazing fires; and the small cattle and large cattle as well as men do not find place (any more) upon it.

**Notes**

same as para 9, see notes above.



- 14 -

**Text**

*Āaṭ Yimō frašūsaṭ raocā ā upa rapithwqm hū paiti advanəm.  
Hō imqm zqm aiwišvaṭ suwrya zaranaēnya avi dim siṭaṭ aštraya  
uityaojanō : ' Friṭa Spənta Ārmaite ! traca šva vīca nəmanḡha ' barəθic  
pasvqmca staoranqmca mašyānqmca.*

**Translation**

Then Yima went forth to the lights, to the south, along the course of the Sun. He drove on this earth with the golden goad, he struck upon her with the whip, saying thus : ' Beloved Spənta Ārmaite ! go forward and extend round about for the bearing of the small cattle and large cattle as well as of men. '

**Notes**

same as para 10, see notes above.

- 15 -

**Text**

*Āaṭ Yimō imqm zqm višāvayaṭ dva θrišva ahmāṭ masyehīm yaṭa  
para ahmāṭ as. Təm iṭra tracarənta pasvasca staorāca mašyāca hvqm anu  
ištīm zaošəmca yaṭa kaṭaca hē zaošō.*

**Translation**

Then Yima made this earth extend by two-third larger than it was before. Here the small cattle, large cattle and men moved about according to their own wish and desire [in whatever manner was his desire].

**Notes**

*dva θrišva*- fractional numeral, two-thirds, 2/3; from dva-two and θrišva- loc. pl. of θri-upon three; See notes on *aēva-θrišva* in para 11 above. Pah. dō-srišvat.

- 16 -

**Text**

*Āaṭ Yimāi xšaθrāi nava-satō-zima hən-jasənta; āaṭ hē īm zā bvaṭ  
pərone pasvəmca staoranqmca mašyānamca sūnamca vayqmca āθrəm-ca suxrəm  
saocinṭəm; nōiṭ hīm gātvo vīndən pasvasca staorāca mašyāca.*



### Translation

Then nine-hundred winters ( i. e. years ) of the rule of Yima passed away; then this earth became full for him of small cattle and of large cattle, of men, of dogs, of birds and of red burning fires; and the small cattle and large cattle and men found no place ( any more ) upon it.

### Notes

same as para 12, see notes above.

- 17 -

### Text

*Āaṭ Yimāi paiti-vaēdaēm : ' Yima srīra Vīvaṇhana ! pərane īm zā hənḡata pasvaṃca staoranṃca mašyānṃca sūnṃca vayanṃca āθraṃca suxraṃ saociṇṭqm; nōiṭ hīm gātvō vindəṇti pasvasca staorāca mašyāca.*

### Translation

Then I proclaimed to Yima, ' Handsome Yima, son of Vīvaṇhant ! full is this earth with the crowding of small cattle and large cattle and men and dogs and birds and red burning fires; the small cattle and large cattle and men do not find space ( any more ) upon it.

### Notes

same as para 13, see notes above.

- 18 -

### Text

*Āaṭ Yimō frašūsaṭ raocā<sup>ā</sup> upa rapiθwqm hū paiti aḍvanəm. Hō imqm zqm aiwišvaṭ sūwrya zaranaēnya, - avi dim sifaṭ astraya uityaojanō : Friθa Spəṇta Ārmaite! fracā šva vīca nəmaṇha barəθre pasvaṃca staoranṃca mašyānṃca '.*

### Translation

Then Yima went forth to the lights, to the south, along the path of the Sun. He drove on this earth with the golden goad, he struck upon her with the whip, thus saying : ' Beloved Spəṇta Ārmaite ! go forward and extend round about for the bearing of small cattle and large cattle and of men.

### Notes

same as para 14, see notes above.



## - 19 -

## Text

*Aat. Yimō imqm zqm višāvayaṭ θribyō θrišvaēibyō ahmāṭ masyehīm  
yaθa para ahmāṭ ast[əm]; iθra fracarənta pasvasca staorāca mašyāca hvqm  
anu uštīm zaošəmca yaθa kaθaca hē zaošo.*

## Translation

Then Yima extended this earth by three thirds larger than it was before. Here the small cattle, large cattle and men moved about according to their own will and wish [ in whatever manner was his pleasure ].

## Notes

*θribyō θrišvaēibyō*— fractional numeral, dat. or abl. pl. of *θri-θrišva*. Mark the sudden change in expressing the fractional numeral 'three thirds'. cf. *aēva-θrišva* in para 11 and *dva-θrišva* in para 15 above. Here the author has taken the form *θrišva* as a base and has added the term *byō*. *θrišva* is formed by adding the suf. *-šva* to the numeral *θri*. See Jack. Av. Gram. § 827 p. 228. *θrišva* is the sb. nt. meaning 'third part'. Pah. Ver. *sē srišvadag*.

For the remaining words see notes on para 11 above.

## - 20 -

## Text

*Haṇjamanəm trabarata <ho> yō daδvā Ahurō Mazdā haθra  
mainyaoiibyō yazataēibyō, srūtō Airyene, Vāējahē Vāṇhuyā Dāityayā.*

[ *Haṇjamanəm trabarata <ho> yō Yimō xšaētō hvqθwō haθra vahiš-  
taēibyō mašyākaēibyō, srūtō Airyene vāējahe, vāṇhuyā Dāityayā* ]

## Translation

He who is Ahura Mazdā together with the celestial yazatas convened an assembly in the renowned Airyana Vāēja ( on the banks ) of the hallowed Dāityā.

[ He who (was) yima the king, possessing large flocks, together with the best men convened an assembly in the renowned Airyana Vāēja ( on the banks ) of the hallowed Dāityā. ]

...29...



# Notes

*hanjamanəm*— acc. sg. of *hanjamana*- sb. nt. Skt. संगमन-, lit. coming together; meeting, assembly, council, from  $\sqrt{\text{jam}}$  or  $\text{gam}$ - to go or to come with *han*- prefix. This is an Ahura-word, the corresponding *daēva*-word is *han-dvarəna*. cf. MPer. *hanjaman*, NPer. *anjuman*. Pah. Ver. *hanjamanīh*.

*frabarata*— impft. 3 sg. Ātm. of  $\sqrt{\text{bar}}$ - with *frā*- pref. to call together, to bring about; he called together. Pah. Ver. *frāč būrt*.

*hō*— inserted by me in the text, third per. pron. nom. sg. m. he.

*yō*— nom. sg. m. of *ya*- rel. pron. who. Pah. *kē*, ideogram MWN.

*daδvā*— nom. sg. of *daδvaṇh*, *daδvah*- sb. m. the Creator from  $\sqrt{\text{dā}}$ - to create + *vaṇh* suffix. Pah. *dātār*. 'Creator'.

*Ahurō Mazdā*— nom. sg. of Ahura Mazdā-, Proper Name, All-knowing Lord Ahura Mazdā. See note above. Pah. Ōhrmazd.

*haθra*— (i) prep. Skt. सत्रा, with inst., together with, in conjunction with, by means of; sometimes with the dat., abl. or the loc.; (ii) adv. in the same place, at the same time, together, jointly, at once, immediately, simultaneously. Pah. Ver. *abāg*, *apāk*, ideogram LWTMN.

*mainyaoibyō*— dat. or abl. pl. of *mainyu*- adj. spiritual, celestial, divine. Pah. Ver. *mēnōkān*.

*yazataēibyō*— dat. or abl. pl. of *yazata*- sb. m. *yazata*, angel; from  $\sqrt{\text{yaz}}$ - to worship; Skt. यज्ञ-. Pah. Ver. *yazdān*.

*srūtō*— nom. sg. of *srūta*- adj. Skt. श्रुत-, ppp. of  $\sqrt{\text{srū}}$ - to hear, to listen; pass. to be heard, to be celebrated or renowned. to be known as; known, famous, celebrated. Pah. Ver. *ān-ī nāmīk* 'the famous, the renowned'. cf. Y. IX.14. The case is irregular here, nom. sg. used as loc. sg. This word qualifies the noun Airyene Vaejahe, loc. singular.

*Airyene vaejahe*— loc. sg. nt. of Airyana Vaejah- Proper Name, the ancient name of the original home of the Aryan peoples. Pah. name is *Ērān-Vēz* and NPer. *Irānvēz*. The word *vaejah* is cognate with Skt. बीज meaning 'origin, seed'. Airyana Vaejah seems to have been looked upon as the original seat of the Airya (the Iranian race). According to Pah. text Bundahišn. *Ērān-vēz* is bordering upon *Ātur-pātakān*. But it is properly localized in the north-east of Iran and identified with *Āirizām*-Chorasmia. For we find Airyana Vaejah and *Āirizām* as the names of the country, which is always mentioned in connection with *Suīda*-Sogdiana and forms the last link of a chain of countries stretching roughly from south-east to north-east. cf. Yt. X. Mihr Yt.14 and Vend. Fragard I.1 and Geiger's



'Ostiranisches Kultur in Altertum' and Prof. Arthur Christensen, Le Premier Chapitre du Vendidad' and Henning, BSOAS XII.

*Vaṇhuyā Dāityā*— gen. sg. of. Vaṇuhī Daityā—Proper Name, the name of the River. The Dāityā was one of the holy rivers of Iran. The epithet Vaṇuhī- is added on to the name. This river is said to be the chief of the rivers. Pah. text Bundahišn states that : the Dāitīk river is a river which comes out of Erān-Vēz and goes out through the hill-country. Prof. Justi identifies it with the Araxes. Prof. James Darmesteter thinks that it is the Araxes and that this river was called Vaṇuhī and that the name signified 'the Vaṇuhī of the Law' ( the Vaṇuhī by which Zaratustra received the Revelation ). Zaratustra performed the first act of worship in Iran on the banks of this river and here he received his first disciple Maiḍyōi-māṇha, his cousin. Hence, the river has got its sacredness in Zaratustrian Literature. Prof. A. V. W. Jackson thinks it was perhaps a border stream between two territorial divisions and identifies the stream with Safēd Rūd- a sort of Iranian Jordon. cf. Ābān ( Yt. V ). 104, Gōš or Drvāsp Yt. ( Yt. IX ). 25, and Yt. Aši ( Yt. XVII ). 45. Pah. Ver. Vēh Dāitya.

*vahištaēibyō*— dat. or abl. pl. of vahišta- adj. best, most excellent. superl. of vohu- vaṇhu- good. Pah. Ver. pahlōwān.

*mašyākaēibyō*— dat. or abl. pl. of mašyāka- sb. m. man from √mərə- to die; martyaka = mašyāka. Pah. Ver. martān, narān.

## - 21 -

### Text

[ *Ā taṭ haṇjamanēm paiti-jasaṭ < hō > yō daḍvā Ahurō Mazdā haθra mainyaoibyo yazataēibyō, srūtō Airyene Vāējahe Vaṇhuyā Dāityayā.* ]

*Ā taṭ haṇjamanēm paiti-jasaṭ < hō > yō Yimō xšaētō huqθwō haθra vahištaēibyō mašyākaēibyō, srūto Airyene Vāējahe Vaṇhuyā Dāityayā.*

### Translation

[ He who is the Creator Ahura Mazdā, together with the Divine yazatas came up at that assembly ( held ) in the renowned Airyana Vaejah ( on the banks ) of the hallowed Dāityā ]. He who ( was ) Yima the king, possessing large flocks, together with the best men came up at that assembly ( held ) in the celebrated Airyana Vaejah ( on the banks ) of the hallowed Dāityā.

### Notes

*ā*— prep. to, for, at, towards.

*taṭ*— acc. sg. nt. of the third per. pron. that, it.



*paiti-jasaṭ-* impft. 3 sg. Par. of  $\sqrt{\text{jam}}$ . or *jas-* to go with *paiti-* pref. to come to; came to.

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## Text

*Āaṭ aoxta Ahurō Mazdā Yimāi : 'Yima srīra Vīvaṇhvana ! avi ahūm astvaṇtəm aṭəm zimō jaṇhəntu, yahmaṭ haca staxrō mrūrō zyā. Avi ahūm astvaṇtəm aṭəm zimō jaṇhəntu, yahmaṭ haca paurvō snaodō-vaṭra snaēzōṭ barəzištaēibyō gairibyō bāšnubyō arəduyā.*

## Translation

Then Ahura Mazdā spoke unto Yima : 'O Fair Yima, Son of Vīvaṇhvaṇt ! upon the material world shall strike the worst winters, from which (shall descend) fierce deadly cold. Upon the material world will strike the worst winters, from which first of all will fall rigorous snowflakes from the loftiest mountains to the depths of the River Arədvī.

## Notes

*aoxta-* impft. 3 sg. Ātm. of  $\sqrt{\text{vac}}$ - to speak; spoke, said. Pah. Ver. gōft.

*avi-* prep. with acc. upon, to, unto, against, for, in, on; also used as a verbal prefix. Sometimes found written *aoi* in Avesta. Pah. Ver. *apar*  $\bar{o}$  = upon, on.

*ahūm-* acc. sg. of *ahu-* sb. m. Skt. अहु- (a) life, world, being, existence; from  $\sqrt{\text{ah}}$ - to be, to exist; sometimes *aṇhu-*. Pah. *aḥ*; (b) This word *ahū-* *aṇhū-* means also 'master, supreme lord, judge, lord of judgement'. Here the meaning 'life, world, being, existence' is applicable as can easily be seen by the adj. *astvaṇtəm*.

*astvaṇtəm-* acc. sg. of *astvaṇt-* adj. corporeal, material, terrestrial; derived from *ast-* Skt. अस्थि- bone, body and *vaṇt-* suf. showing possession. Pah. *astōmand*.

*aṭəm-* acc. sg. of *aṭa-* adj. Skt. अघ- bad, evil, wicked; sometimes written *aka-*; compar. *akōtara* and superl. *akōtama-* or *a-cišta-*. Better *aṭa-*; positive used in the sense of the superl. meaning, 'worst'. Pah. Ver. *ān*  $\bar{i}$  vattar 'the worst'.

*zimō-* ( var. *zēmō-* ) nom. pl. of *zyam-* sb. m. Skt. हिम-; winters. Then *aṭəm* which qualifies 'zimō' should be in the pl. and hence *aṭa*. Prof. Jackson ( Av. Gram. p. 93 § 318 ) says : ' Similar to *zēm* is Av. *zyam-* m. 'hiems', sg. nom. *zyā*, *zyāsciṭ*, acc. *zyam*, gen. *zimō* '. Pah. Ver. *jamistān*.



*janhantu-* s-aor. impv. 3 pl. Par. of  $\sqrt{\text{jan-}}$  Skt.  $\text{हन्-}$  to smite, to kill; impv. used here in the sense of the future; they will smite, they will kill. See Jack. Av. Gram. p. 184 § 663 where he has quoted this word. Barth. ( Air. Wb. 496 ) takes the word as s-aor. impv. 3 pl. Par. of  $\sqrt{\text{gam-}}$  jam- to go, to come and translates ' will come ' s-aor.  $\text{jēnṇh-}$  on the basis of the Pah. Ver. *yahmtūnēt* = Ir. *rasēt*, i. e., will come, will reach. Prof. Taraporewala translates ' shall descend ' following Bartholomae.

*yahmat-* abl. sg. of rel. pron. m. from which. Pah. *kē hač*.

*staxrō-* nom. sg. of adj. *staxra-* ' strong, firm, severe; rigorous '. The word occurs here and in FrW. VIII. 2, where it means ' hard, severe, strong. ' - *zaya avaθa staxrō yač*, ' the winter is hence strong '. Pah. Ver. *ān stahmakīh* = that oppressiveness, that powerfulness. Pah. Ver. of Fragment gives ' sturg ' meaning ' fierce ', ' gross ', ' coarse '. Note that this Av. word occurs only twice in the Av. Literature.

*mrūrō-* nom. sg. of *mrūra-* adj. deadly, destructive, ruinous; cf. Skt.  $\text{मृणाति}$  Pah. Ver. *mūtak*, ' destructive, ruinous '. In Y.IX.32 Pah. Ver. translates Av. word *maoḍana-* by ' *mūtak* ' and its Skt. Ver. is *mandatva-* sb. nt. ' feebleness weakneas '. Av. word *mūraka-* occurring in Y.Hā XI.6 designation of *daēvic* creatures is also translated into Pah. Ver. by *mūtak* ( *katār* ), ' causing ruin ' and its Skt. Ver. is *māndya-* sb. nt. ' slowness, idleness, weakness '. It is further explained, by the gloss *ku čišṭapāh kūnēt*, meaning ' which ruins things '. Prof. Ghilain has dealt with this word *mūtak* in his book ' *Essai sur la langue Parthe* ' p. 82. See Zaehner, *Zūrvañ*, A Zoroastrian Dilemma p. 175 f. n. 1 and p. 194 note E. Note that this Av. word occurs only once in the Av. Literature.

*zyā-* nom. sg. of *zyam-* *zyām-* winter; see *zimō* above. Pah. *jamistān*.

*paurvō-* adv. first of all, foremost. Skt.  $\text{पूर्व}$ . Pah. Ver. *kabad-* Ir. *vas* ' much, excessive, abundantly '. The word is found written *paourva*, *pourva* in addition to *paurva* in Avesta. This word is also used as an adjective. It should be distinguished from *pouru-* ' much, excessive '.

*snaoḍō-* nom. sg. of *snaoḍa-* collective noun, meaning ' clouds ' ( Barth. Air. Wb. 1626 ), comparing with the Baluchi word *nōd*. Kanga ( Av. Dict. p. 541 ) reads *snaoḍō-vaḥra-* comp. and translates ' thick snowflakes ' and adds that the word is originally in the sense of ' falling or dripping ', from  $\sqrt{\text{snud-}}$  Skt.  $\text{स्रुह्-}$ . cf. Yt. XIX.80. The word *snaoḍa* may originally mean a ' snow-drift ' and thus it may signify ' excessive or powerful '. The word *snaoḍa-* is used in other compounds ' *snaoḍō-manah*, *snaoḍō-vacah* and *snaoḍō-šyaoθna* in VYt. Fragment ( Yt. 24.31 ) meaning ' of effective



thought, of effective word and of effective deed'. Pah. Ver. of these three compounds are 'snēh ī mēnišnīh, snēh gōβišn and snēh pat kunišnīh meaning, 'a blow with the thought, a blow with the word and a blow with the action' respectively. Snaoōō is taken by the Pah. Ver. as snaθa- and hence snēh, snāh meaning, 'blow, strike, violence'. See Zand-ī Khūrtak Avistāk ed. by B. N. Dhabhar p. 199 ll. 3-4, 6-7, and 1.10 and Yašts ed. by T. D. Anklesaria p. 309. Pah. Ver. snēzišn vafr.

*vafrā-* nom. pl. of *vafrā-* sb. m. snow; NPer. barf. Pah. vafr.

*snaēzā-* impft. subjv. 3 sg. Par. of √snaēz- to snow, shall fall in snow, shall cover with snow. Pah. Ver. snēzišn, Participium Necessitatis.

*barəzištaēibyō-* abl. pl. of *barəzišta-* superl. of *barəz-* *bərəz-* adj. high, exalted; highest, loftiest. cf. *barəšnu-* sb. m. meaning hights, summits, top, uppermost part. Pah. pat bālist.

*gairibyō-* abl. pl. of *gairi-* sb. m. mountain, mountain-chain. Skt. गिरि-. Pah. apar garān

*bəšnubyō-* dat. pl. of *bəšnu-* sb. m. height, depth. cf. Av. *bəzah-* sb. nt. 'height, depth', cf. Skt. बहल- adj. 'thick, broad, large'. Prof. Reichelt calls this as 'ablativus comparisionis'. Vide Aw. Elem. § 481. Pah. Ver. has wrongly given *bēšič* instead of the mere transcription 'bāšn-ič' according to my view. cf. the Pah. word *bašn*, meaning 'top, peak, stature' (Mackenzie, A concise Pahlavi Dictionary, London, 1971, p. 17, s.v. *bašn*). The Pah. word *bēšič* means 'pain, sorrow, harm, injury too', which may correctly be compared to Av. *tbaēšah*. Note that this Av. word is hapax legomenon.

*arəduyā-* gen. sg. of *arədvī-* sb. f. lit. moist, fertile, name of the well-known Ir. river *Arədvī-Sūra*, rising from Mount Hukairya and falling into the Sea Vourukaša, name of a mythic and deified River. The worship of the Yazata *Arədvī-Sūra Anāhita* was prevalent all over Iran and in other lands. Yt. V and *Ābān Nyāyiš* or *Niāyišn* are dedicated to her. Prof. James Darmesteter (SBE, Vol. IV, p. 16, f. n. 1) regards this word *Arədvī* as a measure of length and translates the phrase *barəzištaēibyō ... arəduyā* thus: 'even an *arədvī* deep on the highest tops of mountains'. Apparently he based this meaning on the strength of the Pah. comment *ān gyāk ku kēm nišīnēt ē vitast ut dō angust bē nišīnēt* = "even where it (i.e. snow) is least, it will be one 'vitasti' two fingers deep".



# Text

*θrižatca ida Yima gēuš apa-jasať, yať-ca aŋhať θwyęstamāęšu asanham  
yať-ca aŋhať baręšnuš paiti gairinam, yať-ca jęfnušva raonam, paxrumāęšu  
nmānaęšu.*

# Translation

And (all the) three kinds of animals, here, Oh Yima! will disappear.  
(those) which will be in the most horrible of the places, and (those) which  
will be on the summits of the mountains, and (those) which will be in the  
depths of the valleys (and) in the roofed houses.

# Notes

*θrižat-ca-* Barth. ( Air. Wb. 812 ) takes this nom. sg. nt. of *θrižant-*  
and translates ' a third ', ' a third part '. Kanga ( Av. Dict. p. 233 ) takes  
*θrižat* as an adv. ( originally abl. sg. of *θriš* ) and translates ' from three  
directions '. Prof. James Darm. ( SBE. Vol. IV ) omits the word altogether.  
Prof. Taraporewala says : ' There is also a word *θrižvať* found in Vend.  
Fragart IX.39, which is rendered by ' thrice ' or ' three-fold '. Vide  
Jack. Av. Gram. § 376. He translates *θrižatca* here ' of these kinds '. He  
also refers to Y. Hā 71.11, where five kinds of animals are mentioned :  
(1) *upāpa-* those living in water; (2) *upasma-* those living upon land;  
(3) *fraptarējāt-* possessed of wings, lit. progressing by flying; (4) *ravas-*  
*carāt-* moving about free, i. e. wild as opposed to domesticated animals;  
and (5) *caŋraŋhāc-* those which gather together on the meadows, i. e., the  
domesticated animals viz. goat, sheep, horse, ass, camel, pig. I agree with  
Prof. Taraporewala's meaning assigned to this hapax word *θrižatca*. Pah. Ver.  
hač sē gyāk ' from three places '.

*apa-jasať-* impft. 3 sg. Par. of  $\sqrt{\text{apa-jas-}}$  to disappear, used in the  
sense of subjv.; shall disappear, shall vanish. Barth. ( Air. Wb. 496 ) translates  
' shall escape ( with their lives ) and quotes Vend. Fragart VII.39 in support  
thereof- *yať paoirim ... kęręntāt apa hō jasať*. Reichelt translates ' will come off  
(unhurt) '. Pah. Ver. *bē- rasēnd*, ' shall reach, shall come up '.

*yaťca-* acc. sg. nt. of the rel. pron. *ya-* which; sg. used in the sense of  
the pl.; and ( those ) which. Pah. Ver. *ē-č kē* ' those which '.

*aŋhať-* impft. subjv. 3 sg. Par. of  $\sqrt{\text{ah-}}$  to be; shall be. Pah. Ver. *hast*  
' are '.



*θwyāstmaēṣu-* loc. pl. of *θwyāstama-* superl. of *θwyant-* adj. frightful, horrible, dreadful; in the most frightful, in the most horrible, in the most dreadful; from  $\sqrt{\theta}$ wi- to frighten, Skt. भि-, the  $\theta$  being prefixed partly to avoid confusing with the particle wi (or vi) and partly under the influence of  $\sqrt{t}$ biš-. cf. *θwaēṣāt* in Y. 57.18, abl. sg. m. of *θwaēša-* meaning 'through fear, through fright', from  $\sqrt{w}$ iš- Skt. भिष्-, to be frightened. Here the letter  $\theta$  is prefixed to the  $\sqrt{w}$ iš by false analogy with the  $\sqrt{t}$ biš- Skt. भिष्- to torment, to hate, to be hostile towards, to injure, to offend. Prof. Bailey translates 'in the most extended' of places from  $\sqrt{\theta}$ way- Sogd. δβy- to be extended. Pah. Ver. bīmķēntar- campar. of bīmķēn, more fearful, more dreadful, more terrible; used in the sense of the superlative.

*asaṇḥam-* gen. pl. of *asaṇh-* sb. nt. place, room; of the regions, of the places. cf. Skt. आशा- sb. f. Skt. Ver. sthānam. Pah. Ver. hač gyākān.

*barāṣnuš-* acc. pl. of *barāṣnu-* sb. m. heights, summits, tops, from  $\sqrt{b}$ arəz- to grow high; governed by the prep. paiti-; on the tops, on the summits. Pah. Ver. pat bālēn.

*gairinam-* gen. pl. of *gairi-* sb. m. of *gairi-* Skt. गिरि, mountain, mountain-chain. Pah. Ver. apar garān.

*jaḥnušva-* loc. pl. of *jaḥnu-* sb. m. declivity, cavity, valley. Barth. connects *jaḥra-* 'deep', NPer. zharf 'depth'. The word always occurs with *raonam*. See Y. Hā X.17. Pah. Ver. hač ānī zufr (or zōfr).

*raonam-* gen. pl. of *ravan-* the course of a river, river; of the rivers. Pah. Ver. ī rōdastāk. Skt. Ver. of Y. Hā X.17 translates it by 'toyāsāyeṣu'.

*paxrumaēṣu-* loc. pl. of *paxruma-* adj. 'made of earth, earthen, muddy'. Prof. Darm. construes the last two words with *apa-jasaṭ* and translates 'shall take shelter in underground houses'. Kanga and Barth. translate the word 'strong, solid', but Barth. takes the last two words in apposition to *jaḥnušva* and translates the whole phrase *yaṭ-ca ... nmānaēṣu* : 'and those who live in the valleys of the rivers in strong houses' and explains that this refers to domesticated animals kept in well-built stalls as opposed to the animals of the deserts and of the mountains (Air. Wb. 819). Prof. Taraporewala follows Barth. and translates 'in well-built stalls (lit. strong houses)'. Prof. Bailey has discussed this word 'paxruma' in "Studia Classica Et Orientalia Antonino Pagliaro Oblata I", Roma, 1969 pp. 147-149. He says : 'For *paxrumaēṣu* *nmānaēṣu*, the Zor. Pah. gloss has kwt m'n. Here the kwt should not be taken for kōt 'heap', Armen. koyt, NPer. kōd, but a writing for kt, \*kat, as kwp is written, not for kōf 'hill' but for kp, \*kaf 'foam' in Zātsparam ed. Anklesaria p. 112,30,16. This kat means 'room, house, roof' from kat- 'cover



Vedic चातयति, conceal. Av. kata-. For paxruma- Barth. Air. Wb. offered without etymology 'fest'. New knowledge from Sogdian was adduced to compare the xruma- with Sogd. Budd. Ywrmh, Manichaean xrwñ, xwrm, 'earth', which connects with Sarikoli xorm 'dust'.

For paxruma- that gave a meaning 'made of earth', that is, houses of mud. In paxruma- it is now proposed to see a base xrau- xru- 'to cover'. This can be recognised in the Nuristāni Aškun krum, klom, kati krum- 'roof' which can be traced back to \*kruma- or \*kurma. Then paxruma means 'roofed', which is excellent for the passage, where cattle must have unusual protection : they will be safe in 'roofed stalls'. This is also intended by the Zor. Pah. gloss 'kat- mñn'.

The connection of kūrma- and Nuristāni krum is noted by R. L. Turner, Comparative Dictionary of the Indo-Aryan Languages 177, where he thought of krum as being 'like a tortoise shell'. The earlier meaning is however evidently the 'covering, roof'. See also I. Gershevitch, A Hymn to Mithra, Cambridge, 1959, p. 189 and 191.

nmānāēṣu- loc. pl. of nmāna- GAv. dāmāna- house, from √dam- to dwell; in the houses, in the abodes. Prof. Bailey translates this para thus : "And a third of the cattle (gau-) here, Yima, will escape that part which will be in the most extended of places (the plains), and that part which will be on the tops of the hills, and that which will be in the deep places of the river-valleys in paxruma- buildings".

Here I want to make a suggestion in the text and it is this : yaṭ-ca aṇhaṭ upa xrumaēṣu nmānāēṣu, meaning (those) which will be in the roofed or sheltered houses. The text of the whole para will be thus : θrižatca īda, Yima ! gēuṣ apajasat, yaṭ-ca aṇhaṭ θwyastēmaēṣu asaṇhaṃ, yaṭ-ca aṇhaṭ barēṣnuṣ paiti gairinaṃ, yaṭ-ca < aṇhaṭ > jafnuṣva raonaṃ, < yaṭ-ca aṇhaṭ > < u > pa xrumaēṣu nmānāēṣu.

I translate this para as under : And (all the) three kinds of animals, here, Oh Yima ! will disappear : (those) which will be in the most horrible of the places, and (those) which will be on the summits of the mountains, and (those) which will be in the depths of the valleys and (those) which will be in the roofed houses.



## Text

*parō zimō aētaṇhā daṇhēuš aṇhaṭ bəratō vāstrəm, təm āšš paurva  
vazaiḍyāi pasca vītaxti valrahe. Abda-ca iḍa, Yima ! aṇuhe astvaite sadayāṭ  
yaṭ iḍa pasēuš anumayehe paḍəm vāēnāite.*

## Translation

Before the winter of that country there might be (excessive) production of pastures and water in abundance for irrigating (it) after the melting of the snow.

And here (the land), Oh Yima ! might appear untreadable for (the entire) corporeal world where the footprints (paḍəm) of the sheep are to be seen.

## Notes

*aētaṇhā*- gen. sg. of the dem. pron. *aētā*- f. another form is *aētayā*;  
Skt. एतस्याः. For the declension of *aētā*- f. see Kanga. Av. Gram. § 217  
Pah. Ver. ɔyšān.

*daṇhēuš*- So reads Barth. gen. sg. of *daṇhu*- f. of the country. Geldner reads *daṇhuš*- nom. sg. Pah. Ver. ideogram MTĀ, Ir. dēh.

*bəratō*- Barth. and Reichelt take it as inf. from  $\sqrt{\text{bar}}$  and translate 'to bear, to produce'. They translate the sentence thus : 'before the winter of that country (there was) producing of grass, i. e. before the winter that country produced grass for cattle. loc. inf. as subject'. It is suggested that *bəratō-vāstrəm* should be taken as a comp. word, meaning 'production of pastures or grass', derived from *bəratā*, ppp. of *bəra-* to bear, to carry and *vāstra*- sb. nt. grass, green pasture, pasture-land, grazing ground. Pah. Ver. bōrt vāstr.

*təm*- acc. sg. of the third per. pron. nt. it. Skt. तम्; this refers to *vāstrəm*. Pah. Ver. omits.

*āšš*- nom. sg. of *āp*- sb. f. water; Skt. अपा, आपः. Pah. Ver. āp-, ideogram mayā.

*paurva*- adv. cf. *paru*- *pauru*-, *paouru*- much, abundantly, in abundance; far away (Barth. Air. Wh. 854). Kanga translates 'first of all'. Pah. Ver. pēš hač- 'prior to, before'.

*vazaiḍyāi*-dat. inf. of  $\sqrt{\text{vaz}}$ - Skt. वह्- to flow; for flowing, in order to flow. Kanga translates 'for irrigating'. According to Prof Reichelt, this inf. is used



with the force of the imperative. The inf. is generally formed by adding to the root suf. *dyāi-* or *dyāi-*. See Kanga Av. Gram. § 566 and 567, p. 268-269. Pah. Ver. *bē tačišnīh* = for flowing.

*pasca-* adv. Skt. पश्चात्, behind ( of space ); then, afterwards ( of time ); prep. with acc. ' behind, after, in consequence of '. We find Av. *pascaēta-* adv. meaning ' then, afterwards ' and *paskāt-* adv. ' from behind '. Pah. Ver. ideogram *ākhar*, Ir. *pas-*.

*vītaxti-* inst. sg. of *vītaxti-* sb. f. melting; from  $\sqrt{vī-tac-}$  to melt + *ti-* abst. noun suffix,  $\sqrt{tac-}$  to run ( of men ), to flow; with pref. *apa-* to run away; with pref. *aoi-* and *frā-* to flow up to; with pref. *ā-* to flow towards; to run up to; with pref. *upa-* to come here flowing; with pref. *frā-* to flow forwards; caus. *tācaya-* to cause to flow forth. Pah. Ver. *hač bē-tāčišnīh*.

*vafrahē-* gen. sg. of *vafr-* sb. m. snow, ice. Pah. Ver. *vafr*.

*abda-ca-* Barth. ( Air. Wb. 96 ) takes the word here in this para as from *a-paḍa-* nom. pl. nt. and translates ' unbetretbar ', i. e. where no foot can tread, untrodden; he compares *abda-* with Av. *a-paḍa-*. Reichelt and Prof. Darm. translate the word *abda-* as ' wonderful '. The word *abda-* does mean ' wonderful ' in two passages viz. Yt. XIX.10 and Yt. V.34 ( *abdō-tāma* ). Kanga ( Av. Dict. p. 58 ) translates ' clouds ' and taking the verb ' *sadayāt* ' from  $\sqrt{sad-}$  Skt. शङ्- to destroy and translates ' here in the corporeal world clouds shall cause destruction '. Pah. *abd-ič* ' even wonderful, even marvellous '.

*sadayāt-* caus. subjv. 3 sg. Par. of  $\sqrt{sand-}$  to seem, to appear; cf. Skt. छदयति- छन्दयति- might seem, might appear; pr. *san-*, *saḍaya-*, *sadaya-*; caus. *sandaya-*. See Jack. Av. Gram. §685. Pah. Ver. *sahēt-*, ideogram *madammūnēt*.

*pasēuš-* gen. sg. of *pasu-* sb. m. cattle, small cattle. Skt. पशु-. Pah. Pāh.

*anumayehe-* gen. sg. of *anumaya-* adj. bleating, with *pasu-* sheep. Pah. Ver. *anumay*. Kanga translates ' an animal of small size '.

*vaēnāite-* pr. subjv. 3 sg. Ātm. of  $\sqrt{vin-}$  to see; is seen, the Ātm. giving a passive sense. Pah. *vēnīhēt*.

*paḍəm-* acc. sg. of *paḍa-* sb. m. Skt. पद- step. footstep; used in the sense of the plural. Pah. Ver. *paḍ*.

Alternatively this verse may be translated thus :

' Before this winter the land ( *daṇhuš* ) will have ( abundant ) production of pastures and there will be water in abundance for irrigating ( it ) after the melting of the snow.

Oh Yima ! it might appear a marvel ( or wonderful ) ( Av. *abda-ca* ) for the ( entire ) material world when the footprints of the sheep are to be seen.



**Text**

*Āaṭ tēm varēm kərənava carətu-drājō kəm-ciṭ paiti caṭrušanəm; haṭra  
taoxma upa-bara pasvaṃ-ca śtaoranəmca mašyānəmca sūnəmca vayəmca  
āṭrəm-ca suxram saociṇtam. Āaṭ tēm varēm kərənava carətu-drājō kəm-ciṭ  
paiti caṭrušanəm naram aiwi-xšōiθne; carətu-drājō kəm-ciṭ paiti caṭrušanəm  
gavam gāvayanəm.*

**Translation**

Thereupon do thou construct that enclosure (Vara), a carətu-long in each of the four sides : thither do thou carry the offspring of small animals and of large animals, of men, of dogs, of birds and of the seed of fires, brilliant and burning.

Do thou construct that enclosure a carətu-long in each of the four sides as a dwelling for human beings ( and also one ) a carətu-long in each of the four sides as a stable for cattle.

**Notes**

*varēm*- acc. sg. of *vara*- sb. m. meaning ' enclosure, a place fenced in and kept apart ' from  $\sqrt{\text{var-}}$  to enclose, to conceal. Here the word would mean " the place of safety to which Yima has to lead the creatures, who were to be saved from destruction ". RV. has the words वर and वरम् in the sense of ' space '. Vide Grassmann, Vedic Wörterbuch. 1217-1218. Pah. Ver. *var-ē*, a mere transcription of Av. ' an enclosure '.

*kərənava*- impv. 2 sg. Par. thematic of  $\sqrt{\text{kərə-}}$  to do, to make, to perform, cl. 5; do thou make, do thou construct. See Kanga Av. Gram. §389 on p. 209 and §395 on p. 211. See *kərənaot* below, Pah. Ver. *kunēt*- 'do you make, do you construct'.

*carətu-drājō*- acc. sg. of *carətu-drājah*- sb. nt. length of a carətu-, long as a carətu- lit. race-course. Carətu is the name of a long measure of distance; according to the tradition the length of carətu- is two *hāθra*- a medium *hāθra* being a thousand steps of the two feet. See Dr. West. SBE Vol. V. 98. Pah. Ver. translates ' *asprās dranād* ' i. e. ' the length of a race- course ', which is further explained by the Pah. gloss *dō hāsra hač kōstē*, meaning ' two *hāsras* from a direction or from one district '. See Barth. ( Air. Wb. 582 ).

*kəm-ciṭ paiti*- on each one, on every one; *paiti*- prep. on, upon and *kəm-ciṭ*- acc. sg. nt. of *ka*- meaning each one, everyone. The word ' *kəm* ' alone is adv. ' how, in what way ? '. Pah. Ver. *pat katār-ič-ē* ' in whatever '.



*caθruṣaṇam*- gen. pl. of *caθruṣa*- sb. m. 'four sides' (of a four sided figure). Pah. Ver. *časruṣūtak*- numeralia partitiva.

*haθra*- (1) adv. Skt. सत्रा 'in the same place, at the same time, together, jointly, simultaneously, at once, immediately; (2) prep. with inst. together with, in conjunction with. Pah. Ver. *pat akanēn*, 'together'.

*taoxma*- acc. sg. of *taoxman*- sb. nt. seed, germ, pedigree. Pah. *tōxm*, NPer. *tukhm*, OPer. Inscr. *taumā*; Skt. तोक- m. 'offspring', तोकमन्- 'a young blade of barley'.

*upa-bara*- impv. 2 sg. Par. of  $\sqrt{bār}$ - with *upa*- pref. to bear, to carry; do thou carry. See *upa-barat* 'he carried' below. Pah. Ver. *apar barit*.

*aiwi-xṣōiθne*- dat. sg. of *aiwi-xṣōiθna*- from  $\sqrt{ṣi}$ - with *aiwi*- pref. to dwell; for dwelling, for abiding. Prof. Barth. and Reichelt take it as an inf. from  $\sqrt{ṣi}$ - to dwell and translate "to be a dwelling for". See Aw. Elem. § 371. Skt. अभिशी-. cf. Vend. III. 24 where we find the word *aiwi-ṣaēθni*- loc. sg. in the sense of 'inhabitant or dwelling'. Pah. Ver. *apar māniṣñih rād*, 'for dwelling in'. In Vend. III. 24, the word *aiwi-ṣaēθni*- is translated into Pah. *apar-māniṣñih*. Kanga (Av. Dict. p. 4) takes *aiwi-xṣōiθne* as dat. sg. of *aiwi-xṣōitan*- sb. nt. and translates 'for residence, for lodging', from  $\sqrt{xṣi}$ - *xṣit*-, to dwell. The word is hapax.

*gavaṇm*- gen. pl. of *gao*- sb. m. of the cattle, also as a representative of all useful animals. Pah. Ver. *tōrā* = *gāw*.

*gāvayanaṇm*- gen. pl. of *gāvaya*- sb. nt. stable (for cattle); lit. that which is meant for the cattle. Pah. Ver. *gōstān rād* = for the stable.

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## Text

*Haθra āpəm trātaṭcaya hāθrō-masayhəm, aḍvanəm haθra marəṭā<sup>o</sup>*  
*avastaya; [avi maṭ zairi-gaonəm maṭ ṣaiyeite ajyamnəm;] haθra nmānā*  
*avastaya katəmca fraskəmbəmca, travārəm-ca pairi-vārəmca.*

## Translation

At the same time do thou cause water to flow along a *cours* a- *hāθra*- in length. At the same time do thou lay out the fields - meadows (*marəṭā<sup>o</sup>*) [always the golden-coloured, always the inexhaustible food is partaken]. At the same time do thou put up dwelling-places, (each) house with a pillared portico, and an (inner) courtyard and an enclosing wall as well.



# Notes

*āpəm-* acc. sg. of *āp*, *ap-* sb. f. water, waters, also deified. Skt. अप, आपः, अपाम्. Pah. *āb*, *āp*, *āw*.

*frātaṭcaya-* caus. impv. 2 sg. Par. of  $\sqrt{\text{tac}}$ - with *frā-* pref.; thou shalt cause ( waters ) to flow. The insertion of the letter *t* is due to the peculiarity that the *c* is often written as *t-c* ( *tc* or *ḍc* ). See Reichelt Aw. Elem. § 61. " This peculiar spelling was probably due to the fact that the *c* often sounds like *š* and in order to get the original *c* sound a *t* has to be prefixed ( cf. the German combination *tsch* and *dsch* for *c* and *j* sounds " ( Taraporewala ). cf. the phrase *frātaṭ-carəta* a part. adj. derived from \**frā-tacarə-* adv. from  $\sqrt{\text{tac}}$ - meaning ' running forth '. Pah. Ver. *frāč tačēn*. See *frātaṭ-cayaṭ* below.

*hāθrō-masaṃhəm-* acc. sg. of *hāθrō-masaṃh-* adj. one *Hāθra* long; derived from *hāθra-* sb. nt. a measure of distance as well as of time, a medium *Hāθra* of distance is a thousand steps of the two feet. We notice in the Pah. text *Šāyist- Nē Šāyist* ch. 9.1 that twelve long *hāsrs* or eighteen short ones make a day and night. The latter measure must have been in use even in Av. days, since we read ' *dvadasaṃ-hāθrəm asti aīrīm ayarə*, i. e. the ' longest day has the 12 *hāθras* '. Vide *Frahang- ī oīm*, ed. by Reichelt 36.10. See *Tavadiā, Šāyist- Nē Šāyist*, Hamburg, 1930 p. 12. Pah. Ver. *hāsr-masāy*.

*aḍvanəm-* acc. sg. of *aḍvan-* sb. m. Skt. अचन- way, path, course. Pah. *rās*, *rāh*.

*marəyā-* acc. pl. of *marəyā-* sb. f. meadows. Barth. sharply distinguishes *mərəyā-* bird from this word *marəyā* and compares it to Pers. word ' *margh* ' a meadow. Kanga ( Av. Dict. p. 409 ) distinguishes the form *marəyā* sb. f. from *marəyā- mərəyā-* Skt. मृग- bird. Pah. Ver. wrongly gives ' *murv* ' meaning ' bird '.

*avastaya-* caus. impv. 2 sg. Par. of  $\sqrt{\text{stā}}$ - with *ava-* pref. to establish, to lay out; shalt thou establish. Pah. Ver. *bē ēstēn*, with the gloss *pērāmūn āp* i. e. ' round about water '. See *avastayaṭ* below.

*avi maṭ zairi-gaonəm, maṭ xairyete ajyamnəm-* is interpolated in the text of the Mss. The meaning of this interpolated sentence is ' always the golden-coloured, always the inexhaustible ( food ) is partaken '. Prof. Taraporewala translates thus : " [ so that always golden-hued and inexhaustible ( grain ) might be obtained ( lit. eaten ) ] " and remarks that ' it is probably an interpolation in the nature of a comment '. This line has been translated differently by Darm. and Kanga. The former remarks : " there thou shalt settle birds on the green that never fades, with food that never fails ". Kanga renders



the sentence thus : " There shalt thou establish markets full of green-coloured ( i. e. fresh ) ( fruits ) and fresh food ( i. e. food which cannot get decayed )". Pah. Ver. is as under : Apar hamēšak zar-gōn [ ku tar ] apar hamāk-hamēšak ʃarišn an-apasēnišnīk [ ku ka ʃart < apāč > mat >, i. e., 'over the ever green-colour ( i. e., fresh ), over the all or eternal food indestructible [ i. e., when (food) is eaten, it comes up again ]'. From the Pah. Ver. it can be seen that this sentence forms part of the text and is not an interpolation.

*zairi-gaonam*- acc. sg. of *zairi-gaona*- yellow or golden colour; *zairi*- Skt. हरि- and *gaona*- Skt. गुण-. Pah. Ver. *zar-gōn*. For the explanation see Y.IX.16.

*ajyamnam*- acc. sg. of *ajyamna*-, a- not and *jyamna*- pr. part. Ātm. of √*vyā*- to decay, to be exhausted; meaning 'decayed or never failing, inexhaustible'. Pah. Ver. *an-apasēnišnīk*, i. e. 'indestructible, that which cannot be destroyed'. See Y. Hā IX.4.

*nmānā*- acc. pl. of *nmāna*- sb. nt, houses, dwelling-places. GAv. *dāmāna*. Pah. Ver. *mān*.

*katam-ca*- acc. sg. of *kata*- sb. m. a store-room, celler; from √*kan*- to dig. Pah. Ver. *kōtak* with a gloss *dēvdār* meaning 'wall'. Pah. text ed. by Sanjana does not show this as a gloss.

*fraskambam-ca*- acc. sg. of *fraskamba*- sb. m. beam, portico, porch; from √*skamb*- Skt. स्क्रम्भ- brace. Kanga translates 'with pillars'. Darm. translates 'with a balcony'. The word is hapax. Pah. Ver. *frāc- aškōf*, 'projecting roof'.

*fravāramca*- acc. sg. of *fravāra*- sb. m. Skt. प्रवार- fortification, bastion. enclosure; derived from √*var*- to cover, to surround, with *fra*- pref. Pah. Ver. *parwār*, meaning 'citadel, surroundings'.

*pairi-vāramca*- acc. sg. of *pairi-vāra*- sb. m. enclosing wall, sheltering wall; derived from √*var*- to cover, to surround with *pairi*- prefix. Pah. Ver. *pērāmōn parwār*, meaning 'enclosure'.

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### Text

*Haθra vīspanqm narqm nāiringmca taoxma upa-bara, yōi hēnti ai'lhā zēmō mazištaca vahištaca, sraēštaca, haθra vīspanqm gēuš sarādanqm taoxma upa-bara, yōi hēnti ai'lhā zēmō mazištaca vahištaca sraēštaca.*



# Translation

At the same time, do thou carry the seed of all men and women who are the tallest, best and most - excellent upon this earth. At the same time, do thou carry the seed of all kinds of cattle, which are upon this earth the greatest, best and the fairest.

# Notes

*yōi*- "rel. pron. nom. pl. m. because the rel. agrees with the strongest gender" remarks Prof. Reichelt in Aw. Elem. § 604. The *yōi* below in this para is nom. pl. m. instead of nt. probably owing to the attraction of the previous *yōi*.

*barəzištaca*- nom. pl. of *barəzišta*- superl. of *barəzant*, the highest; from  $\sqrt{\text{barəz}}$ - to grow high, to rise. Pah. Ver. *mahišt*, 'greatest' with a gloss *pat tan* 'in body'.

*vahištaca*-nom. pl. of *vahišta*- superl. of *vohu- vaṇhu*- good; 'the best'. Pah. Ver. *pahlōm* with a gloss *pat arz* 'in value, in worth'.

*sraēštaca*- nom. pl. of *sraēšta*- superl. of *srīra*- fine, excellent; most excellent, finest. Pah. Ver. *nēvaktōm*, 'most handsome, most beautiful', with a gloss *pat dītan*, 'in appearance, in look'.

*sarədanam*- gen. pl. of *sarəda*- sb. nt. sort, kind, species. Pah. Ver. *sartak*, OPer. *θard*-. Pah. Ver. *sartakān*, sorts, kinds.

*taoxma*- acc. sg. of *taoxman*- sb. nt. seed, germ, pedigree. Pah. *tōxm*, OPer. Inscr. *taumā*.

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# Text

*Haθra vīspanəm urvaranəm taoxma upa-bara, yōi hən̄ti ai'ñhā zəmō barəzištaca hu-baoiḍitēmaca. Haθra vīspanəm xvrəθanəm taoxma upa-bara, yōi hən̄ti ai'ñhā zəmō xarəzištaca hu-baoiḍitēmaca. Tē kərənava miθwairē ayyam-nəm vīspəm ā ahmāt yaṭ aēte narō varəfšva aṇhən.*

# Translation

At the same time do thou carry the seed of all trees which are upon this earth the tallest and the most fragrant. At the same time do thou carry the seed of all fruits which are upon this earth most delicious and most sweet scented. Have these in pairs, imperishably, for as long as there shall be men in the Vara,



# Notes

*urvaranam*— gen. pl. of *urvarā*- sb. f. trees, plants; of the plants, of the trees. Pah. *ōrvarān*.

*hu-baoiḍitōma-ca*— nom. pl. of *hu-baoiḍitōma*-, adj. most sweet scented, most fragrant; superl. of *hu-baoiḍi*- adj. sweet-scented, fragrant; derived from *hu*- Skt. *√* good + *baoiḍi*- fragrance from *√*buḍ- to smell; cf. *hu-baoiḍitara*- adj. compar. of *hu-baoiḍi*- adj. 'of pleasant odour, perfumed, scented'. Note that the word *hu-baoiḍi* is used in Av. as a sb. f. as well, meaning 'perfume, sweet scent'. Pah. Ver. *hū-bōḍtōm* with a gloss 'čēlōn gūl ut yāsmīn', i. e. 'most odorous like the rose and the jasmine flowers'.

*ṣarṇanqm*— gen. pl. of *ṣarṇa*- sb. nt. food in general, lit. that which could be eaten; from *√*ṣar- to eat. Here, it appears to be used in the sense of vegetable food— fruits and grains. The word is used chiefly for the food of human beings. Prof. Darm. says 'fruits' based on the Pah. Comm. 'the best of savour, like the date; the sweetest of odour like the citron'. Pah. Ver. *ṣarišn*,

*ṣarṇiṣṭa*— nom. pl. of *ṣarṇiṣṭa*- adj. superl. of *ṣarṇi*- tasty, savoury; most tasty, most savoury, most delicious; from *√*ṣar- to eat. Kanga. (Av. Dict. p. 141) translates 'fittest to be eaten'. The word occurs here in para 28 and 36. Pah. Ver. *ṣārziṣṭa*- 'most tasteable, most delicious' is a mere transcription of Av. with a gloss 'čēlōn xūrmā, is like the dates, cf. NPer. *ṣālidan*, 'to taste, to eat'. See Barth. Air. Wb. 1874.

*tē*— acc. pl. nt. of third pers. pron. these, those; referring to various *taoxma*- of human beings and cattle mentioned above, hence nt. cf. Reichelt, Av. Elem. §604. Pah. Ver. *ōyṣān*, 'those', with a gloss *var-māniṣṇān rād*, i. e. 'for the settlers in the Vara'.

*miṭwairē*— acc. du. of *miṭwara*- adj. in pairs, paired, forming a pair; cf. Av. word *miṭwana*- adj. cf. Skt. मिथुन- only dual. Pah. Ver. *dōkān*- 'double, twin'.

*ajyamnəm*— acc. sg. of *ajyamna*- adj. nt. free from harm, indestructible; from *√*jyā- to decay, to destroy. See Y. IX.4. Pah. Ver. *an-apasahišn*- 'imperishable'.

*vīspəm ā ahmāt yat*— adverbial phrase; upto that time when, till, until, so long as; cf. *vīspəm ā ahmāt yaḍōiṭ* a phrase meaning 'till, until'. cf. *vīspəm*- adv. (originally acc. sg. nt. of *vīspa*-) ever, Pah. Ver. *hamē hač ān tāk ka*, meaning 'so long as, until'.

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*varəfšvō*- better *varəfšva*- loc. pl. of *varəf*- with post position *ā*, meaning ' in the Enclosures '. Barth. regards this word as corrupt and thinks that the confusion is due to the *varəfšva* in verse 30 below, which is a different word altogether ( Air. Wb. 1363 f. ). The pl. is rather unexpected probably due to the pl. ' *narō* '. Prof. Bailey solves the problem of the word *varəfšva*- which occurs seven times and only in the second Frakart-chapter of the Vendidād. He says : " Yima, following the instructions of Ahūra Mazdā, had proceeded to the making of a Vara-. From the description one would conjecture that the Vara was an estate, a ' *dastkart* ', with houses and stables, and fields ( *marəyā* ) to be cultivated, evidently for a settled population. This word occurs in paras 28, 36, 39, 41, 42. In these five passages I propose to see quite simply a word O. Iran. *vrp*- in Avestan spelling *varəp* ( or *vəhrp*- as *kəhrp*- nom. sg. *hukərəfš* ) ' enclosure '. The base of *vrp*- is known also in Avestan *fraorəpō* ( O. Iran. \**fra-varpa* ), which is found in Yt. 19.2 parallel to *gari*- mountain. In Skt. occurs *vārpas*- form. With this outside Indo-Iran. we may compare Agnean *wārp*- ' to surround, to enclose ', Kuchean *wārp*, ' to enclose ', which could represent Indo-Eur. \**werp* or \**werbh*. But there is no difficulty in assuming an Indo-Eur. *wer-p* from the base *wer*- in Skt. *vr̥ṇōti* and the like. I should understand *varəp*- then as a general term for the parts of the Vara-, the houses and stables ( *nmāna* and *gāvayana* ) constructed within it ". Pah. Ver. *var-mānišnān*- ' dwellers in the Vara- enclosure '.

*aṇhən*- subjv. 3 pl. Par. of *√ah*- to be, to exist; will be, will exist. Skt. आसन्. For the inflexion of *√ah*- Skt. अस- to be, only Par. See Jack. Av. Gram §530- 539, pp. 154-155. Pah. Ver. *hēnd*- ' they are '.

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### Text

*Mā agra frakavō, mā apakavō, mā apāvayō, mā harədiš, mā driwiš, mā daiwiš, mā kasviš, mā vīzbāriš, mā vīmītō-dan̄tānō, mā paēsō yō vītərətō-ianuš. Māda cim anyam daxštanam, yōi hən̄ti Agrahe Mainyōuš daxštəm mašyāišca paiti niḍātəm.*

### Translation

( There should be ) here neither the bulging-chested, nor the hump-backed, nor impotent, nor the lunatic, nor the lamenter, nor the emaciated nor the pygmy, nor the crooked-limbed, nor ( any ) possessing crooked teeth, nor the leprous who have the disease spread all over the body, nor indeed ( one showing ) any of the other ( outward defects, which are the signs of Agra Mainyu put upon mankind.



# Notes

In this para Kanga takes all the words in a moral sense, but Darm. and others give to most of them a physical meaning. Prof. Taraporewala remarks : ' This is a very significant passage, as it shows the eugenic considerations which guided Yima in the choice of the human beings whom he had to take into his Vara '. As Darm. says, he chose only ' the best specimens of mankind, to be the origin of the more perfect races of the latter days ... in order that the new mankind may be exempt from all moral and physical deformities ' (SBE. Vol. IV. P. 17. f. n. 1 and 5 ).

*mā-* (1) particle of prohibition- Skt. मा, ' not ' joined usually with injv., sometimes also with opt. subjv. or impv. (2) Encl. strengthening particle, Skt. म्. See Y-IX-21. Pah. Ver. ma- ideogram AL.

*frakavō-* nom. sg. of fra-kava- (1) adj. having a hump on the chest; (2) sb. m. ' hump on the chest ' ( Barth. Air. Wb. 442 ). Barth. thinks the word kava- means a hump and he compares it with the Skt. कवच- (?). Darm. translates ' hump-backed '. Kanga translates it by ' pride ' and says that the meaning is uncertain. The word also occurs in Ābān Yt. 5.92-93 where some of the other words of this passage also occur. There the meaning evidently is some deformity or defect in a human being but whether physical or moral is not very obvious. It may be noted that Prof. Grassman ( Wb. 318 ) translates Skt. कव ' stingy or miserly '. Pah. Ver. frāč kōpak- ' bulging-chested ' with a gloss ō pēš- ' in the front '.

*apakavō-* nom. sg. m. of. apa-kava- adj. ' hump-backed, having a hump on the back ' ( Barth. ). Darm. translates ' bulged forward '. Kanga translates ' idleness ', but adds in a parenthesis ' back-biting, speaking ill behind another's back '. cf. Skt. अप + √कु. This word also occurs in Ābān Yt. V.92-93. Pah. Ver. apāč-kōpak- ' hump-backed ' with a gloss ō pas- ' at the back '.

*apāvayō-* nom. sg. of apāvaya- sb. m. one who is castrated; derived from apa- without and āvaya- testicles ( Reichelt ). Barth. does not give the derivation nor the meaning of the hapax word and says that it is the name of some human defect or illness. ( Air. Wb. 80 ). Kanga translates ' impurity ' and compares the word with Skt. अपविवाह. He also quotes the meanings of other scholars : ' stupidity ' ( Haug ); ' enmity ' ( Harlez ); ' hatred, quarrel ' ( F. Justi ). Pah. Ver. is not clear ān ī zapīrag (?) with a gloss kēš stūnak andar var frōt škast ēstēt, meaning ' whose spine is broken down into the breast '. From the Pah. gloss it seems that Av. apāvayō would mean ' bent down, crooked '.



*harədiš-* nom. sg. of *harədi-* adj. m. 'lunatic, mad' (Darm.); Kanga translates 'affliction, oppression, enmity' (Av. Dict. p. 582). Barth. (Air. Wb. 1789-90) agrees with the meaning 'lunatic' given by Darm. and thinks that the name *Harədaspa* occurring in Yt. XIII.117 may mean 'he who possesses a refractory or stubborn horse'. Reichelt takes the word as sb. nt. and translates 'insanity, madness'. Pah. Ver. *ān ī halak* 'he who is foolish or imprudent', with a gloss *ku dastōβar nē dārēt*, meaning 'that is, he does not maintain the *dastōβar* or High-Priest'.

*driwiš-* nom. sg. of *driwi-* sb. f. 'mole, birth-mark' (Barth. Air. Wb. 778). Kanga (Av. Dict. P. 275) takes *driwi-* originally *drigwi-* nom. sg. m. and translates 'beggary, misery, poverty'. A *daēva* of this name is mentioned in Vend. Fragarad XIX. 43, where a list of the important lieutenants of *Aṇra Mainyu* is given. Pah. Ver. *driβak* (Spiegel), *siflak*, meaning 'a mean person' according to Mss. ML, BU, BH. etc. Spiegel's reading is rather correct. Taraporewala translates the Av. word by 'the pitted faced'. Barth. suggests that this word may refer to the maker of small-pox.

Prof. Bailey has dealt with this word *Driwi* in Prof. Jackson Memorial Volume published by the K. R. Cama Oriental Institute, Bombay 1954 pp. 1-6. He says "The commentary on Vend. 2.29 unfortunately remains obscure. Here *driwi* occurs in the list of human disabilities debarring men from the *Vara* of *Yama*. *Mā driwiš* = *mā ān driβak kē ... āβarēt* 'nor the *driwi* (the lamenter), he who brings ...'. Here the word *driwi* is an agentive noun. Similarly in Vid. 19.43 the *driwiš daēvo* 'the demon *driwi*', associated as in Vid. 2.29 with *daiwiš* and *kasviš* may be understood as the personification of excessive lamentation is well-known from the *Artāy Virāz Nāmak* 16.6 ff. (already noted in Air. Wb. s. v. *driwika-*). If *\*drēm* is read for *drym*, the reading may be considered either as a defective writing for *drym* or more probably simply an error, just as inversely *grēm* occurs as a variant to *garm* in *Zātsparam Vičīta-kīhā* 30.15. Pah. *\*drēm* can then be interpreted as an Old Iran. *\*draibma* and so associated with Av. *driwi-* to a base *draib* : *drib*. It is possible to propose connections for such an Old Iran. base namely Indo-Eur. *dher-* : *dhr-* attested with various suffixes".

*kasviš-* nom. sg. of *kasvi-* sb. m. 'name of the defect, disease or the like' (Barth. Air. Wb. 461). Reichelt translates similarly. Kanga translates (a) 'meanness' and Darm. renders the word by 'spiteful'. This name is also included in the *Daēva* list mentioned in *Ābān* (Yt.V.) 92-93; (b) as common noun m. 'a mean or low person'; (c) the Demon of Meanness. The Pah. rendering of the Av. *Kasviš* is here wanting in all Mss. but it is given in



para 37 of this very chapter Kēnagēn or Kēngīr, meaning 'malicious, revengeful, vindictive'. This Pah. rendering does not support the Av. meaning.

*daiwiš-* nom. sg. of *daiwi-* sb. f. name of a certain defect or the name of a wasting disease (Barth. Air. Wb. 680). Kanga connects the term with  $\sqrt{\text{daw-}}$ , Skt. दम्- to deceive, to cheat and translates 'Deception'. Darm. translates the word by 'liar'. Pah. Ver. frēštār, 'deceiver'. This name also occurs in the daēva list mentioned in Ābān Yt. (Yt. V.) 92-93.

*vīzbārīš-* nom. sg. of *vīzbārī-* sb. nt. from  $\sqrt{\text{zbar-}}$  to be crooked, meaning 'crookedness of the body' (Barth. Air. Wb. 1472). Taraporewala translates 'crooked-limbed' following Barth. Kanga takes it as common noun m. of *vīzbārī-* from  $\sqrt{\text{zbar}}$  + *vī-* and translates 'crookedness' (lit.); 'dishonesty'. The word is hapax (Av. Dict. p. 492). Darm. translates 'jealous'. Pah. Ver. *vīzvātak rēšak-ič* meaning "one who excites jealousy or promotes quarrels" (Dastur Dr. Darab Sanjana). This is further explained by the gloss *hast kē xūn-zat gōβēt*, i. e. "there is some one who says: 'blood-thirsty'."

*vīmītō- dantānō-* nom. pl. of the comp. word *vīmīto-dantān-* 'with ill-formed or crooked teeth', from *vī-* pref. + *mīta-* ppp. of  $\sqrt{\text{mā(y)}}$ , to measure, to form, to build and *dantān*, 'tooth, teeth' (Barth. Air. Wb. 1451). Darm. translates 'possessing decayed teeth'. (Kanga Av. Dict. p. 496) takes it as comp. noun. m. and translates 'one who has ill-formed teeth or crooked teeth'. i. e. 'one who speaks evil words'. This word also occurs in Ābān Yt. (Yt. V.) 92-93. Pah. Ver. *ān ī bē vinast saxt dandān*, meaning 'one who has decayed and deformed teeth'. This is further explained by the gloss, *kē afsōs kūnēt*; *hast kē ētōn gōβēt ē dandān-aš pūtak ēstēt* i. e. 'who makes mockery; there is (some one) who says: know that his teeth are decayed'.

*pašō-* nom. sg. of *paša-* (1) adj. laprous, from  $\sqrt{\text{pis-}}$  to make coloured; (2) sb. m. laprosy. cf. NPer. *pīs*, Skt. पिष्ट, कुष्ट; (3) a leper. Pah. Ver. *pīs*.

*vītārātō-tanuš-* nom. sg. of the comp. *vītārātō-tanu-* adj. one whose body must be isolated' (Barth. Air. Wb. 1441) 'spread all over the body' (Kanga Av. Dict. p. 493); derived from *vītārāt-* ppp. of  $\sqrt{\text{vī+tar-}}$  to spread over, to pervade and *tanu-* Skt. तनु- body. Darm. translates 'a leper to be pent up' and quotes Herodotus to point out that lepers lived segregated outside the town in Ancient Iran'. Pah. Ver. *kē yut kart ēstēt tan*, meaning 'whose body is segregated'.

*māda-cim-* adv. not even, not verily; *mā-* not + *āda-* an asserverative particle showing emphasis. See Barth. Air. Wb. 1168. *Mā-cim* also is found in Avesta. Vedic माकिः. Note that in para 37 below the author has employed



the words *nōit*, meaning 'not' and *naēda-cim*, meaning 'nor even'. Pah. Ver. *ma-kas*, 'not any'.

*anyam*- gen. pl. of *anya*- adj. (a) other, another; (b) strange. Skt. अन्य-. The word should be *anyanam* instead of *anyam*. Pah. Ver. *hān*.

*daxštanam*- gen. pl. of *daxšta*- sb. nt. sign, mark, defect; from  $\sqrt{\text{daxš}}$  to show, to indicate; cf. *daxštavant*- adj. 'marked, stamped with' Yt. V. 93. There is also another word *daxšāra*- sb. m. meaning 'sign' Y.43.7. Pah. Ver. *daxšakān*-

*yōi*- nom. pl. nt. of rel. pron. *ya*- which. Pah. Ver. *kē*.

*Aṅrahe Mainyōuš*- gen. sg. of *Aṅra Mainyu*- the Evil Spirit; *aṅra*- hostile, wicked and *mainyu*- spirit. Its antonym is *Spənta Mainyu*- Beneficent Spirit. Pah. Ver. *gannāk mēnōk*, 'Destructive Spirit'.

*daxštəm*- acc. sg. *daxšta*- sb. nt. sign, mark, defect; used in the sense of acc. pl. See *daxštanam* above. Pah. Ver. *daxšak*.

*mašyāiš-ca*- inst. pl. of *mašya*- sb. m. man; governed by the prep. *paiti*; upon mankind, upon men; *martya*=*mašya*; derived from  $\sqrt{\text{mərə}}$ - to die. Pah. Ver. *pat martōmān*=upon men, upon martals.

*niḍātəm*- acc. sg. of *niḍāta*- ppp. of  $\sqrt{\text{niḍā}}$ - to put down, to place; put down, placed, set; acc. sg. in the sense of acc. pl. Pah. Ver. *bē dāt ēstēt*.

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#### Text

*Fratəməm da'ihēuš nava pərəθwō kərənava, maðəmō xšvaš, nitəmō tišrō, fratəməm pərəθwō hazaṇrəm narəm nāirinəmca taoxma upa-bara, maðəmō xšvaš sata, nitəmō tišrō sata. Aiwica tē varəfšva suwrya zaranaēnya; api-ca təm varəm marəza dvareṃ raocanəm xāraoxšnəm antarə-naēmāt.*

#### Translation

Within the first part ( of the Vara ) of ( this ) land, thou shalt make nine passages, in the middle six and in the lowest three. Into the first ( set of ) passages ( of the Vara ) thou shalt bring the seed of a thousand men and women, in the middle one six hundred, into the lowest one three hundred. Do thou drive them to the Vara with the golden goad, and equip the Enclosure with the door and a window ( which shall be ) self-luminous on the inner side.

#### Notes

*fratəməm*- acc. sg. of *fratəma*- adj. Skt. प्रथम- first, foremost, first ( in rank ), largest; superl. of *fra*-. Here acc. sg. used in the sense of loc. sg-



meaning 'within the first part (of the Vara)'. Barth. (Air. Wb. 979) calls this 'the qualitative first'. Darm. translates 'in the largest part of the place'; fratarā- adj. compar. of fra- Skt. प्रतरम्, adv. meaning (a) 'more in front, former, earlier'; (b) 'better, exceedingly good'. cf. fratarōtara- adj. 'better than exceedingly good' and fratamatāt- sb. f. 'authority, superiority'. Pah. Ver. pat ān ī frāčtōm- 'in the foremost part'.

daiḥhēnš- gen. sg. of daiḥhu- darhu- sb. f. country, land, province; of the land, of the country. Pah. Ver. ideogram mtā = Ir. dēh.

nava- num. Skt. नव- nine. acc. pl. This word also means (1) particle, (comp. of na+vā) not at all, in no way, by no means; (2) particle (comp. of na+vā; Skt. न वा) or not; (3) adj. Skt. नव- new, fresh. Pah. Ver. nōh (ideogram TŠA).

pəṛəθwō- acc. pl. of pəṛətu- sb. m. or f. (1) passages, roads; from √pəṛ- to cross, to reach the other side of a thing; (2) bridges. This word pəṛətu- should be distinguished from Av. pəṛəθu- adj. Skt. प्रथु- 'wide, broad'. cf. the word pəṛəθu-ainika- adj. 'with the wide front'. Here the word means 'passages, roads'. Pah. Ver. vitarg, widarag, meaning 'path, passage'.

kəṛənava- impv. 2 sg. Par. of √kəṛ- Skt. कृ- to do, to perform, to make; cl. 5; do thou make; pr. (aor.) car-, kəṛ-, kəṛənu-; pass. kirya-; iter. kārāya-; pft. caxr-, cāxr-; ppp. kəṛəta-. Pah. Ver. kunēt. 'do you make' (kūn, ideogram WBDWN- with the ligature BYN).

maḍəmə- nom. sg. of maḍəma- instead of the loc. sg. maḍəme; in the middle.

xšvaš- num. Skt. षट्- six; acc pl. cf. Y. IX.8, Yt. 5.34; 9.14: xšvaš aši- adj. 'six-orbed, with six eyes'; Vend. 6.31, 40- xšvaš-gāya- sb. nt. 'length of six paces'; Vend 2.12- xšvaš-satō-zyam- sb. m. 'six hundred winters'; xšvāzaya- adv. 'six times'; xšvašti- 'sixty' in Vend. 8.91; 12.1, 3, 5 and xšvaštivant- 'sixty times' in Yt. X. 116. Pah. Ver. šaš.

nitəmə- nom. sg. of nitəma- adj. lowest, nethermost, smallest, most downward, last; superl. of ni- 1) down; 2) verbal pref. cf. Skt. नितरम्. Prof. Taraporewala remarks: "All the three divisions were underground and one above the other; the smallest (as judged by the number of people it would contain) being also the lowest. There are three reasons for this suggestion: 1) Kan. consistently translates vara as a cave (गुफा), and this is the ancient tradition (Bun. XXXII. 5); 2) the word kata in verse 7 implies a dug-out chamber (√kan- खन्-); 3) the mention of some sort of internal lighting arrangement also seems to show that ordinary daylight was excluded (this verse and verse 40 below)". Pah. Ver. pat ān ī nītōm.



*aiwi ... varəfšva-* impv. 2 sg. Par. of  $\sqrt{\text{varəp-}}$  with *aiwi-* pref. to mark; do thou mark. cf. Skt. वर्पस्- sb. nt. 'any form or shape' (Barth.). Kanga takes this word as loc. pl. of *vara-* (irregularly instead of *varəfšva-*). prof. Bailey (Zoroastrian Problems in the IX Century Books, p. 224) proposes to read the word in question as *varə(m)-f-šva* and renders it by 'drive them (the embryonic men and women personified) to the Vara'. Similarly in para 38 below Prof. Bailey proposes to read the word *aiwica hō varə(m)-f-šva* and translates the phrase 'he drove to the Vara'. He remarks: "We saw in Vid. 2.10 the word *aiwišva* 'he drove on'. This is precisely what the context requires here also. The *taoxma* 'seeds' are personified and can therefore be equally the object of the act of driving like cattle, as the earth also was driven when personified. The interest from the point of view of the oral transmission will not be missed. According to this interpretation, the transitional sound -f- has been developed orally between m and š, and has eventually displaced the -m-. I would naturally recognise that the *varəfšva-* loc. pl. of *varp-* has worked upon these two passages. The change of \**varəm šva* to *varəfšva* precedes our manuscripts. It presupposes some not remote period of oral transmission".

*suwrya-* inst. sg. of *suwrā- sufrā-* sb. f. goad, an instrument for driving cattle. See paras 5 and 9 above; with the goad.

*aipica...marəza-* impv. 2 sg. Par. of  $\sqrt{\text{marəz-}}$  with *aipi-* pref. to equip with, to provide with; to fit a thing (acc.) with (acc.); thou shalt equip with, thou shalt provide with. cf. Skt. मारिषि, मृजन्ति, मृज्यात्. pr. *marəza-*, *mərəza-*, *məraza-*: to wipe off, to touch; with *aipi-* pref. to equip with, to provide with; with *ā-* pref. to fly up; with *ā* and *anu-* pref. to fly in one's company; with *ā* and *pairi-* pref. to caress a person all around; with *frā-* pref. to fly away; with *vī-* pref. to fly to and fro. Pah. Ver. *apar-ič mālišn-* correct reading given by me. Text gives *apar-ič mršt-*.

*dvarəm-* acc. sg. of *dvar-* sb. m. Skt. द्वार-दुर:- door, gate. Pah. *dīvār*, 'wall'.

*raocanəm-* acc. sg. of *raocan-* sb. m. window, from  $\sqrt{\text{ruc-}}$  to shine, to be bright. Pah. Ver. *ročan*, a mere transcription of Avesta. This is further explained by the gloss 'dargās'. Barth. (Air. Wb. 1583) translates *raocana-raocina-* by 'bright, shining, radiant' and adds that in Vend. VII. 14, the word means 'window' and he admits that this is the traditional sense. Kanga and Darm. translate 'window'; lit. 'an aperture for light'.

*ṣāraoxšnəm-* acc. sg. of *ṣā-raoxšna-* adj. nt. self-shining, shining by its own splendour; derived from *ṣā-* Skt. स्वा-स्वेन- reflex. pron. self and *raoxšna-* Skt. रोचन- bright, shining, from  $\sqrt{\text{ruc-}}$  to kindle, to shine, to be bright. Pah.



Ver. řat-rōřn. cf. Y. Hā 57.21. Another attested form of this adj. is hvā-raoxřnō in Mihr Yt. ( Yt. X ). 142 : yaθa māḡhō hvō-raoxřnō.

*aṇtarə-naēmāṭ*- abl. sg. of *aṇtarə-naēma*- nt. from within, from the inner side; derived from *aṇtarə*, Skt. अन्तर, adv. within, between, and *naēma*- Skt. नेम- the other half or side. NPer. nīm, Pah. nēm. The word lit. means 'from the inner side', 'from the inner direction'. Pah. Ver. hač andaraġ nēmak. cf. Y. Hā 57.21. Its antonym is *niřtara-naēmāṭ*, 'from the out-side'.

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**Text**

*Āaṭ mařta Yimō* : ' *kuθa tē azəm varəm kərənavāne yā mē aoxta Ahurō Mazdā ?* ' *Āaṭ aoxta Ahurō Mazdā Yimāi* : ' *Yima, řīra, vīvaḡhana ! aiġhā zəmō pāřnābya vīřpara, zastaēibya vīřađa, maṇayən ahe yaθa nū mařyāka xřivisti zəmē vīřāvayeinṭe* '.

**Translation**

Then Yima thought : ' How indeed shall I make the Vara of which Ahura Mazdā has spoken to me ? ' Then Ahura Mazdā said to Yima : ' Yima, fair, son of Vīvaḡhana ! crush up thou this earth with thy heels and knead ( it ) with ( thy ) two hands just as men now cause to increase the wet clay.

**Notes**

*mařta*- s-aor. 3 sg. Ātm. of  $\sqrt{\text{man-}}$  to think; he thought. cf. Y. 45.11 *tarē-mařta*- 'despised, thought with contempt'. Pah. Ver. mēnīt.

*kuθa*- adv. how, in what way. Skt. कथम्. Pah. Ver. čēġōn.

*tē*- emphatic particle, indeed ( Barth. ); generally *tē* is dat. or gen. sg. of the second per. pron. and Kanga takes as gen. sg. and translates 'Thy' ( i. e. Ahura's ) *Vara*. Pah. Ver. ōyřān, 'them, those'.

*kərənavāne*- impv. 1 sg. Ātm. of  $\sqrt{\text{kərə-}}$  Skt. कृ- to do, to make, to prepare; cl. 5; shall I make. Pah. Ver. kunōm.

*yā*- inst. sg. of the rel. pron. *ya*- nt. lit. 'with which, whereby'. Reichelt calls this 'the instrumental of cause' and translates 'about which' ( Aw. Elem. §451 ). Pah. Ver. kē-ř. Correct AV. text would be *yahmāi*.

*aiġhā zəmō*- gen. sg. used in the sense of acc. sg. This is partitive gen. used objectively, lit. 'of this earth'; here translation should be 'this earth'. Pah. Ver. ēn zamīk = this earth.

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*pāšnābya-* ( var. *pāšnaēibya* ) inst. du. of *pāšna-* sb. nt. Skt. पाष्णि-; derived from  $\sqrt{\text{spar}}$  Skt. स्फुर- 'to kick with the foot'; the initial -s- lost; cf. Grassman Wb. 808; with two heels. Pah. Ver. pat *pāšnak*. Greek *pternh*; Lat. *perna*; Goth. *fairzna*. cf. Hittite *paršina-* 'thigh' and a corresponding verb *paršnāi*, 'to crouch, to squat'.

*vīšpara-* impv. 2 sg. Par. of  $\sqrt{\text{spar}}$  with *vī-* pref. to crush; crush up;  $\sqrt{\text{spar}}$  to spurn, to dart; Skt. स्फुरति; with *frā-* pref. to spring forth. Pah. Ver. *bē ōspar*, 'do thou tread or tremble' ( from inf. *ōspurdan* ). In the following para we notice the word *vīsparat-* impft. 3 sg. Par. 'he crushed',

*zastaēibya-* inst. du. of *zasta-* sb. m. Skt. हस्त- hand (of Ahuric beings); with both the hands. The term *gava-* is used for the hands of Ahrimanian or evil beings. Pah. Ver. pat *dast*.

*vīxāda-* impv. 2 sg. Par. of  $\sqrt{\text{xad-}}$  with *vī-* pref. to knead ( Barth. and Darm. ); do thou knead. Kanga translates  $\sqrt{\text{xad-}}$  to dig and compares it with Skt. खद- to dig, to break into pieces; pr. *xāda-*. cf. Skt. खादति. In the following para we find *vīxādat-* impft. 3 sg. Par. 'he kneaded, he dug out'. This word occurs only here in this chapter. Pah. Ver. *bē ē āwixt*.

*maṇayən ahe yaθa-* adv. phrase; just as, just like. cf. the similar phrase *maṇayən bā yaθa*. Barth. ( Air. Wb. 1123 ) explains this phrase as meaning lit. 'they ( i. e. people ) might indeed think that', taking *ahe* in a mildly emphatic sense 'think of this' and *maṇayən* as an ( injv. ) 3 pl. from an isolated pr. ( iter. ) stem *maṇaya-* of  $\sqrt{\text{man-}}$  to think. Kanga ( Av. Dict. p. 413 ) compares it with NPer. *mānīdan* or *mānīstan*, to resemble and says that the phrase lit. means 'just as if they made a comparison of it', taking the verb *maṇayən* as causal. He further adds that *maṇayən-* ( impft. caus. 3 pl. Par. ) is often used by itself in an adverbial sense 'just as'. Prof. Mark Dresden says " instead it might be considered to be a third plural optative from *maṇ-* [ \**mān* ] 'to resemble', Manichaean Middle Persian *m' n' g* [ *mānāg* ], New Persian *mānā* 'resembling', Khotanese *mānaṃdā-* ( resembling ); ' ( things ) looked ( or look ) ( like ) this ( ahe- gen. sg. nt. ) as ( if ), an interpretation already hinted at by P. Horn, Grundriss der neuopersischen Etymologie. 1893, 216 " ( Henning Memorial Volume p. 137 f. n. 28 ) Pah. Ver. *hū mānāk čēyōn*, 'just as, resembling as'.

*nū-* adv. now. Skt- नु, नू, 'now, even now'. Pah. Ver. *nūn*.

*mašyāka-* nom. pl. of *mašyāka-* *martyāka-* sb. m. mortals, men; from  $\sqrt{\text{mar-}}$  to die; Skt. मर्त्य-. Pah. Ver. *martōm*.

*xšivisti-* Barth. ( Air. Wb. 555 ) takes it as loc. sg. of *xšusta-* adj. 'wetted or mixed with water', from  $\sqrt{\text{xšud-}}$  to flow. He suggests the correct



reading xšusti- instead of xšivisti-. cf. the words xšaodah- nt. 'river' and xšudra- 'semen, fluidity'. See Reichelt Aw. Elem. § 33. Kanga ( Av. Dict. p. 154 ) reads the word in question as xšūiste zəme and translates the phrase 'the earth turned up and strewn with seeds' and derives it from √xšud- Skt. कुड्-, Lat. cudere, NPer. šustan 'to moisten, to discharge seed'. Pah. Ver. šusar, 'liquid, fluid, semen'. Here loc. is used in the sense of the accusative.

*vīšāvayeinte*- pr. 3 pl. Ātm. of √šū- šyu- with vī- pref. to knead ( Barth. ), they knead; Kanga derives it from √šū- with vī- pref. and translates 'extend in breadth', 'cause to increase and enlarge'. Pah. Ver. bē rōβend, 'they move, they go'. Prof. Reichelt remarks: 'The idea that the world becomes an ocean by the flood, Yima has to make a Vara from kneaded earth, may be connected with the old myth of the ( first ) creation of the world, as described, for example, in the Taittirīya Brāhmaṇa I. 1, 3, 5 seq. : ' This universe was formerly water, fluid. With that ( water ) Prajāpati practised arduous devotion ( saying ) ' how shall this ( universe ) be ( developed ) ? ' He beheld a lotus-leaf standing. He thought, ' there is somewhat on which this ( lotus leaf ) rests '. He as a boar - having assumed this form - plunged beneath towards it. He found the earth down below. Breaking off a portion of her, he rose to the surface. He then extended it on lotus leaf. In as much as he extended it, that is the extension of the extended one ( the earth ). This became ( अमृत् ). From this the earth derives its name of भूमि. The wind carried her to the four quarters. He strengthened her with gravel etc. etc. ', or in the Taittirīya Saṃhitā VII. 1, 5, 1 seq. : " This universe was formerly waters, fluid. On it Prajāpati, becoming wind, moved. He saw this earth. Becoming boar he took her up. Becoming Viśvakarman he wiped ( the moisture from ) her. She extended. Thus became the extended one ( pṛthivī ). From this the earth derives her designation as the extended one, etc. etc ". cf. Muir Sanskrit Texts I.52 and Dāhnhardt Natursagen I. 1 seq. Prof. James Darmesteter ( SBE. Vol. IV. p. 18 ) adds a note on this verse that Shāh Nāmeḥ - the Persian Epic - narrates how Jamshid taught the spirits under him how to knead clay by mixing the earth with water.

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### Text

*Āaṭ Yimō avatha kərəmaoṭ yaṭa dim iṣaṭ Ahurō Mazdā; ai'ihā zəmə  
pāšnābya vīsparəṭ, zastaēibya vixadaṭ, mənayən ahe yaṭa nū mašyāka xšivisti  
zəmə vīšāvayeinte.*



**Translation**

Then Yima did so as Ahura Mazda wanted of him; he crushed up this earth with ( his ) heels, and he kneaded ( it ) with ( his ) two hands just as people now cause to increase the wet clay.

**Notes**

*avaθa-* adv. thus, in this manner, so, therefore; cf. another Av. word *aθā*, adv. Skt. अथा, with same meaning. Pah. Ver. ētōn, ' thus, in this way '.

*yaθa-* adv. just as, just like, as. Skt. यथा. Pah. Ver. čēyōn.

*iṣat-* impft. 3 sg. Par. of √iṣ- to wish, to desire, to seek for, to demand; he desired, he wished, he wanted. cf. Skt. इषति, इच्छति; pr. iṣa-, iṣasa-, aēṣaya-; fut. aēṣya-; ppp. iṣta-; with pref. aiwi- to strive for; with pref. upa- to perceive; with pref. paiti- to observe; with pref. pairi- to search for. Pah. Ver. xāst.

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**Text**

Āaṭ Yimō varam kərənaoṭ carətu-drājō kəm-ciṭ paiti caθruṣanəm; haθra taoxma upa-baraṭ pasvaṇmca staoranəmca mašyānəmca sūnəmca vayqmca āθra-mca suxrəm saociṇtəm. Āaṭ Yimō varam kərənaoṭ carətu-drājō kəm-ciṭ paiti caθruṣanəm narqm aiwi-xšōiθne, carətu-drājō kəm-ciṭ paiti caθruṣanəm gavqm gāvayanəm.

**Translation**

Then Yima constructed that Enclosure ( Vara ) a carətu-long in each of the four sides; thither he carried the off-spring of small animals and large animals, of men, of dogs, of birds, and of the seed of the fires brilliant and burning. Then Yima constructed that Enclosure ( Vara ) a carətu-long in each of the four sides as a dwelling for human beings ( and also one ) a carətu-long in each of the four sides as a stable for cattle.

**Notes**

For notes see para 25 above.



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**Text**

*Haθra āpəm frātāt-cayaṭ hāθrō-masaṇhəm aḡwanəm, haθra marəṽā<sup>2</sup>  
avastayaṭ; [ avi maṭ zairi-gaonəm, maṭ ṡairyeite aṡyamnəm ]; haθra nmānā<sup>2</sup>  
avastayaṭ katəmca fraskəmbəmca fraṽārəmca pairi-vārəmca.*

**Translation**

At the same time he caused the water to flow along a course a hāθra in length; at the same time he laid out the fields- meadows ( marəṽā<sup>2</sup> ) [ always the golden-coloured, always the inexhaustible food is partaken ]. At the same time he established dwelling-places ( each ) house with a pillared portico, and an ( inner ) courtyard and an enclosing wall as well.

**Notes**

For notes see para 26 above.

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**Text**

*Haθra vīspanəm nareṃ nāiringmca taoxma upa-barat, yōi hənṭi aiṽhā<sup>2</sup>  
zəmō mazištaca vahištaca sraēštaca. Haθra vīspanəm gəuṡ sarədanəm taoxma  
upa-barat, yōi hənṭi aiṽhā<sup>2</sup> zəmō mazištaca vahištaca sraēštaca.*

**Translation**

At the same time he carried the seed of all men and women who were upon this earth the greatest and the best and the most excellent. At the same time he carried the seed of all kinds of animals which were upon this earth the greatest and the best and the most excellent.

**Notes**

For notes see para 27 above.

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**Text**

*Haθra vīspanəm urvaranəm taoxma upa-barat, yōi hənṭi aiṽhā<sup>2</sup> zəmō  
barəzištaca hu-baoiḡitəmaca. Haθra vīspanəm ṡarədanəm taoxma upa-barat,*



*yōi hēnti ai'hā zəmə xarəzištaca hu-baoiḍitəmaca. Tē kərənaot miθwairē  
ajyamnam vīspəm ā ahmāt yaṭ aēte narō varəfšva aṇhən.*

### Translation

At the same time he carried the seed of all trees which were upon this earth the tallest, and the most sweet-scented. At the same time he carried the seed of all foods which were upon this earth the most savoury and the most sweet-scented. ( All ) these he made in pairs, imperishably, for as long as there shall be men in the Vara.

### Notes

For notes see para 28 above.

- 37 -

### Text

*Nōit agra frakavō, nōit apakavō, nōit apāvayō, nōit harədiš, nōit  
driwiš, nōit daiwiš, nōit kasviš, nōit vīzbāriš, nōit vīmītō-daṇtānō, nōit paēsō  
yō vītarəto-tanuš; naēda-cim anyəm daxštanəm, yōi hēnti Aṇrahē mainyēuš  
daxštəm mašyāišca paiti nīdātəm.*

### Translation

( There were ) here neither the bulging-chested, nor the hump-backed, nor the impotent, nor the lunatic, nor the lamenter, nor the emaciated, nor the pygmy, nor the crooked-limbed, nor any possessing crooked teeth, nor the laprous who have the disease spread all over the body, nor indeed ( one showing ) any of the other ( outward ) defects, which are the signs of Agra Mainyu put upon mankind.

### Notes

For notes see para 29 above.

- 38 -

### Text

*Fratəməm dai'hēuš nava prəθwō kərənaot, madəmō xšvaš, nitəmō  
tišrō. Frātəməm prəθwō hazanəm narəm nāirinəmca taoxma upa-barat,  
madəmō xšvaš sata, nitəmō tišrō sata. Aiwica hō varəfšvat suwrya zaranaēnya;  
api-ca hō varəm marəzaṭ dvareṃ raocanəm xāraoxšnəm aṇtarə naēmāt.*



## Translation

Within the first part ( of the Vara ) he made nine passages, in the middle six, and in the lowest three. In the first ( set of ) passages ( of the Vara ) he brought the seed of a thousand men and women, in the middle one six hundred, into the lowest one three hundred. He drove them to the Vara with the golden goad and equipped the Enclosure with the door and a window ( which shall be ) self-luminous on the inner side,

## Notes

For notes see para 30 above.

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## Text

*Dātarə gaēθanəm astvaitinəm ašāum ! cayō āat aēte raocā anhən,  
ašāum Ahura Mazda ! yō avaθa ā-raocayeite aētaēšva varəfšva, yō Yimō  
kərənaot ?*

## Translation

Oh Holy Creator of the material worlds ! how many then are these luminaries, O Righteous Ahura Mazdā ! which there shine in these enclosures ( varəfšva ) which Yima constructed ?

## Notes

For the notes on words dātarə gaēθanəm astvaitinəm ašāum, see para 1 above.

*cayō-* ( kaṭ-, ciṭ-, ki-, ci- ) interrog. pron. nom. pl. nt. which, how many; crude form. See Kanga Av. Gram. § 229 p. 151 and Jack. Av. Gram. p. 116 § 406-407 and Whitney, Skt. Gram. § 504. Pah. Ver. hač cē, ' from what, from which '.

*aēte-* nom. pl. of aēta- m. nt. Skt. एते, ' these '. The dem. pron. aēša-, aēšā-, aēta- ' this '- Skt. एषः, एषा, एत- is identical in decl. with ha-, hā-, ta- from which it is derived by prefixing aē, which makes it the nearer demonstrative. The only GAv. form noted is nom. sg. feminine. See Jack. Av. Gram. § 417-421 p. 118-120. Pah. Ver. ȳšān.

*raocā-* nom. pl. of raocah- sb. nt. light, day-light, place of light ( only pl. ). Note that the same word raocah- is used in Av. as adj. meaning ' bright, shining ' ; from √ruc- to shine, to be bright. Pah. Ver. rōšnīh.



*yō-* nom. sg. of *ya-* rel. pron. m. who. Correct word should be *yā-* nom. pl. nt. meaning 'which', antecedent to the word *raocā*.

*ā-raocayeite-* pr. 3 sg. *Ātm.* of  $\sqrt{\text{ruc-}}$  to illumine, to kindle, to shine, to be bright; cl. 10. Here sg. is used in the sense of the pl. as the subject *raocā* is in plural. Correct text would be *ā-raocayeinte*.

- 40 -

### Text

*Āaṭ aoxta Ahurō Mazdā : ẓadātaca raocā stiḍātaca : hakərət zī  
irixtahe sadayaca vāēnaite starasca, māś-ca hvarə-ca; taēca ayarə mainyenṭe yaṭ yā.*

### Translation

Thereupon Ahura Mazdā replied : ' (Those) lights were both natural and artificial; once only (in the year) the stars, and the moon and the Sun are seen to set and to rise (orig. for setting and for rising); and they suppose what (is) a year (to be) a day '.

### Notes

*ẓadātaca-* nom. pl. of *ẓadāta-* adj. self-created, natural, eternal; derived from *ẓa-* Skt. स्व- self and *dāta-* ppp. of  $\sqrt{\text{dā}}$  or  $\sqrt{\text{dā-}}$  to create. Pah. Ver. *ẓadāt*, a mere transcription of Avesta.

*sti-ḍātaca-* nom. pl. of *sti-ḍāta-* adj. created in or by the world, artificial; derived from *sti-* creation, world, existence;  $\sqrt{\text{ah-}}$  to be, to exist. The words स्ति- ( m. ) and स्तिपा- are noticed in RV. VII. 66.3 and X. 69.4 where the word would mean 'members of the household'. Kanga ( Av. Dict. p. 537 ) derives the word from  $\sqrt{\text{stā-}}$  Skt. स्थि-. Pah. Ver. *sti-ḍāta*, a mere transcription of the Avesta. Pah. Comm. quotes the Av. text as under as a gloss : *vīspa anaŷra raocā usca us-raocayēiti, vīspa sti-ḍāta raocā aora ā-raocayeiti aṇtarāt*, meaning 'all endless lights illumine from above; all the artificial lights (or lights created in the world) shine below from inside'.

*hakərət-* adv. once. *ha-* connected with *ham-* num. 'one' as pref. expressing junction, possession, similarity. Skt. एक- . The word also means 'at one stroke, at one blow'. cf. Yt. X.70 and 127; *hakərət-janō* 'killing at one stroke' and Yt. XIV.15. Pah. Ver. *čvak aḍvēnak* = 'of one kind, of one type'.

*zī-* adv. or encl. particle; indeed, verily, for, because. Skt. हि- 'only'.

*irixtahe-* gen. sg. of *irixta-* sb. nt. end, issue, setting ( of stars ); ppp. from  $\sqrt{\text{ric-}}$  'to leave, to set free, to let off, to give up', *i* before *r* is emphatic. See Barth. Air. Wb. 1529. Pah. Ver. *rēčtakih*, 'pouring out, emptiness'.



*saḍayaca-* loc. sg. of *saḍā-* sb. f. appearing, rising ( of heavenly bodies ); from  $\sqrt{\text{saṇd-}}$  to seem, to appear. cf. Skt.  $\text{उद्-}$  ' to seem and to seem good, to please '. Also cf. NPer. *pasandīdan*, to approve and Parthian *psynd* and Sogd. *ptsynd*, ' to be pleased '. Pah. Ver. *modammūnēt* = Ir. *sahēt*, ' seems, appears '.

*vaēnāite-* pr. 3 sg.  $\bar{\text{A}}\text{tm.}$  of  $\sqrt{\text{vaēn-}}$  to see; sg. used for plural. The  $\bar{\text{A}}\text{tm.}$  has here the pass. sense, meaning ' are seen '. Pah. Ver. *vēnišn*, verbal noun, meaning ' seeing, sight '. Note grammar in this para is corrupt.

*starasca-* nom. pl. of *star-* sb. m. Skt.  $\text{तारः}$ , ' stars '. See Jack. Av. Gram. § 329 for the decl. of Av. *star-*. Pah. Ver. *star*.

*māasca-* nom. sg. of *māh-* sb. m. Skt.  $\text{मास-}$  moon, also deified; cf. OPer. *māha-* ' month '. For the decl. of Av. *māh- māṇh-* m. see Kanga Av. Gram. § 165 p. 113-114 : nom. sg. m. *māṇhō*, dat. sg., *māṇhāi*, gen. sg. *māṇhahe* and voc. sg. *māṇha* under the entry *māṇha-*, thematic doublet of *māh* and equivalent of Vedic  $\text{मास-}$ , thematic doublet of  $\text{मास-}$ .

*hvarēca-* nom. sg. of *hvar-* ( GAv.  $\text{ṣan-}$  ) sb. nt. Skt.  $\text{स्वर्-}$  the Sun, also deified. Generally we read in Av. *hvarə-xšaēta-* sb. nt. ' the shining Sun '; *hvarə-darəsa-* adj. Skt.  $\text{स्वर्दृश्-}$  ' having the appearance of the Sun ( Y. IX. 4 ); *hvarə-darəsyā-* adj. ' beheld by the Sun, exposed to the Sun '. See Jack. Av. Gram. § 334 p. 96 and Kanga Av. Gram. § 172. Pah. Ver.  $\text{ṣaršēt}$ ; Pāz. Khorshet.

*taēca ayarə mainyeiṇte yaṭ yārə-* Darm. includes this small sentence here in this verse No. 40, whereas Barth. and Kanga following Geld. read this sentence in para 41. I agree with Prof. Darm. and accordingly this small sentence has been added in this para 40.

*taē-ca-* nom. pl. of third per. pron. they ( i. e. the people in the Vara ). Pah. Ver.  $\text{ōyṣān-ič}$ ; *ca-* and.

*ayarə-* nom. sg. of *ayar-* sb. nt. a day, day-time. The two forms *ayan-* and *ayar-* ( both nt. ) are found mixed up in the decl. as often happens with nt. nouns ending in *-ar* and *-an*; e. g. Av. *karṣvar- karṣvan-* nt. ' clime, zone, region '; *ayar- ayan-* nt. ' day, day-time '; *zafar- zafan-* nt. ' jaw '; *ṭanvar-* *ṭanvana-* ( a-decl. ) ' a bow '. See Jack. Av. Gram. § 337 p. 96-97. Kanga ( Av. Dict. p. 42 ) remarks that there is sometimes a distinction observed between the two forms *ayan-* and *ayar-*, *ayan-* being used for the hours of day-light as contrasted with night ( Av. *xšafnas-ca* ) as in Y. 57.17, while *ayar-* means the whole day of 24 hours. Pah. Ver.  $\text{rōč}$ ,  $\text{rōz}$  ( Semitic *ywm* ), ' day '.



*mainyeinte*— pr. 3 pl. Ātm. of  $\sqrt{\text{man-}}$  to think; they think, they believe, they suppose; pr. man-, mainya-; iter. maṇaya-; s-aor. maṇh-, maṇh-; pft. maman-, mamu-; ppp. mata-. Pah. Ver. mēnēnd.

*yārā*— nom. sg. of *yār*- sb. nt. a year. cf. the words *yārā-carəš*- adj. 'passing away the years', *yārā-drājah*- sb. nt. 'the length of a year, the period of a year'; *yāirya*- adj. (derived from *yār*-) 'lasting throughout the year, name of the yazata of the six seasons and of the season-festivals'. Pah. Ver. *sāl-ič*, 'even a year'. The Iranian year was 12 months and 30 days each and 5 extra days at the end known as *Gāθā* days to make up the total. In order to be accurate as regards the solar year one extra month was intercalated every 120 years. Prof. Taraporewala says: 'This passage is perfectly clear about the Polar Home of the Ancient Iranians. In fact nothing could be more explicit than the words here and this is the only possible explanation that would fit'. It seems that Darmesteter had some inkling of the true significance of this passage, for he says by way of comment 'as there is no daily revolution of the Sun'. The whole sentence would mean: 'they consider (to be) a year, what is a day' or 'and they think what (is) a year (to be) a day', or 'and those (in the Vara) consider a year as a day'.

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### Text

*Caθwarəsatəm aiwi-gāmanəm dvaēibya haca nərəbya dva nara us-  
zayeinte miθwana strica nairyas-ca; aba aētaēšəm yōi gōuš sarədanəm. Tāē-ca  
narō sraēšta gaya jvaiṇti aētaēšva varəššva, yō Yimō kərənaot.*

### Translation

After every forty years, each human pair will give birth to twins, a female and a male; and so with the animal species. And those human beings live the most excellent life in the Vara which Yima constructed.

### Notes

*caθwarəsatəm*— acc. sg. of *caθwarəsat*- num. forty; acc. denoting extent of time; cf. Skt. चत्वारिंशत्-. Pah. Ver. čihal.

*aiwi-gāmanəm*— gen. pl. of *aiwi-gāma*- sb. m. winter, year. cf. NPer. hangām, 'period, time' and MPer. hangām, 'time, occasion'. Pah. Ver. jamistān, 'winter'.

*dvaēibya*— abl. du. of *dva*- num. Skt. द्व- द्व- two; from each pair; governed by the abl. *haca*. Pah. Ver. hač dō (ideogram, TLYN). See *dva*- below.



*nərəbya-* abl. du. of *nərə-* sb. m. man, human being; from each pair of human beings. Pah. Ver. *martān*. See *nara-* acc. du. in this para.

*us-zayeinle-* pr. 3 pl. *Ātm.* of  $\sqrt{\text{zan-}}$  to be born, to give birth to a child; to beget, to bring forth; with *us-* pref.; are born. cf. Skt. *जन्ति, अजीजनत्, जनिष्यति, जायते, जातः*; pr. *zan-*, *zāzan-* *zizan-*; fut. *zāhya-*; pass. *zaya-*; ppp. *zāta-*, *zānta-*, *zānta-*; with pref. *ā-* to bring forth; with pref. *us-* to beget, to bring forth; pass. to be born. Pah. Ver. *ulzāyēt*.

*miθwana-* nom. du. of *miθwana-* adj. Skt. *मिथुन-* twins; only du. paired, forming a pair, or couple. There is another word *miθwara-* adj. noticed in the Av. with the same meaning. Pah. Ver. *pat gōmēčak*.

*strica-* acc. du. of *stri-* sb. f. a girl, a woman; Skt. *स्त्री-* and *ca-* encl. particle, and. Pah. Ver. *mādag*, 'female'.

*nairyasca-* acc. du. of *nairya-* (from *nar-* sb.) Skt. *नर्य-* male, manly. Pah. Ver. *nar*, 'a male'.

*aθa-* adv. thus, so. Pah. Ver. *ētōn-ič* 'and thus'.

*aētaēšām-* gen. pl. of dem. pron. *aēta-* Skt. *एत-* this; of these, of those. See Jack. Av. Gram. § 417-418 p. 118-119; here used in the sense of abl. pl. meaning 'with those'. Pah. Ver. *hač ōyšān*, 'with those, from those'.

*yōi-* seems to be interpolated and as such may be omitted.

*gōuš-* gen. sg. of *gao-* cattle; used in the sense of the pl. meaning 'of the animals'; correct word should be *gavām*. Pah. Ver. *gōspand*.

*sarədanām-* gen. pl. of *sarəda-* sb. nt. kind, species, sort; of the kinds, of the species; *gōuš sarədanām-* 'of the animal species'. Pah. Ver. *sartakān*.

*jvainti-* pr. 3 pl. Par. of  $\sqrt{\text{ju-}}$  or *ji-* Skt. *जीव-* to live; cl. 6; they live. Skt. *जीवन्ति*. Pah. Ver. *zīvēnd*.

I give below the translation literally: At (the end of) forty winters or years, unto each pair of human beings, are born two human beings, twins, a female and a male; so (also was the case) with those animal species. And those human beings live most excellent lives in those Enclosures (*Varəfšva*) which Yima constructed.

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## Text

*Dātara gəθanqm astvaitinām ašāum ! Kō avatha daēnām māzdayasnīm  
vī-baraē aētaēšva varəfšva, yō Yimō krənaot ? Āat aoxta Ahurō Mazdā; Vīš  
Karšipta Spitama Zərəθuštra !*



### Translation

Oh Holy Creator of the material world ! who brought the Religion of Mazdā-worship in that place, in those Enclosures, which Yima constructed ? Thereupon Ahura Mazdā said : ' ( It was ) the Bird Karšiptar, O Spitama Zaraθuštra ! '

### Notes

*avaθa-* ( var. *avaθra* ) adv. there, in that place, thus, so, therefore. Pah. Ver. *ō ānōd*, ' there '.

*daēnqm Māzdayasnīm-* acc. sg. of *daēnā* Māzdayasni- f. the Mazdā- worshipping Religion, the Religion of Mazdā-worship. See notes above. Pah. Ver. *dēn ī* Mazd-yastan.

*vī-barat-* impft. 3 sg. Par. of  $\sqrt{\text{bar-}}$  Skt.  $\text{भृ-}$  to bear, to carry; with *vī-*pref.; brought; pr. ( aor. ) *bar-*, *bara-*, *bībar-*; pass. *bairya-*; iter. *bāraya-*; pft. *babar-*, *bavar-*, *bawr-*; with pref. *apa-* to take away, to carry away; with pref. *ava-* to bring down; with pref. *avi-* to bring to; with pref. *ā-* to bring, to possess; with pref. *upa-* to bring, to present to; with pref. *us-* to carry off, to take out of; with pref. *frā-* to advance, to offer to. Pah. Ver. *bē bōrt*, ' brought forth '.

*vīš karšipta-* nom. sg. of *vī.karšiptar-* the bird Karšiptar. Barth. ( Air. Wb. 458 ) derives the name from I-E. *kṛṣi* + *ptar-* and thinks it means ' quick flier '. Kanga says that there was a prophet of that name in the Vara, made by Yima. In the Pah. Comm. on Vr. I. 1 he is called the chief of all the birds ( *vāyēndakān* ). In the Pah. Text Bund. XIX. 16 it is said that ' it knew how to speak words and brought the religion to the enclosure which Yima made and circulated it; there they utter the Avesta in the language of birds ' ( SBE. Vol. V. p. 70 ). In ch. XXIV of the same text it is said to be the chief of the birds. It is the name of the fabulous bird, said to have spread the prophet's teachings in Yima's underground kingdom. Pah. Ver. *vāy ī* karšipt.

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### Text

*Dātara gaēθanqm astvaitinqm ašāum ! Kō aēšqm asti aṇhušca ratušca ?*  
*Āaṭ mraoṭ Ahurō Mazdā : Urvataṭ-narō Zaraθuštra ! tūmca yō Zaraθuštrō.*  
*ašqm vohū vahištəm astī*  
*uštā astī uštā ahmāi*  
*hyaṭ ašāi vahištāi ašqm.*



## Translation

Oh Holy Creator of the material world ! who is the temporal Lord and the spiritual Leader of them ? Thereupon Ahura Mazda said : Urvataṭ-nara, Oh Zaratuštra ! < is the temporal Lord ( Ahu ) > and thou who art Zaratuštra, < art the spiritual Leader ( ratu ) >.

## Notes

*aēšām-* gen. pl. of *aēša-* dem. pron. this; of those, among those. Pah. Ver. *ōyšān*.

*aṇhu-ca ratu-ca-* nom. du. of *aṇhu-ahu-* and *ratu-* the lord, master and the spiritual leader. The word *ratu-* in the sense of 'leader' is always opposed to *ahu-*, the former being used invariably in the sense of a 'spiritual leader' and the latter in a material sense. Barth. ( Air. Wb. 1498 ) says that *ahu-* is an arbitrator as opposed to the *ratu-* the judge. This is not very clear. But under the word *ahu-* ( Air. Wb. 282 ) he mentions that *ahu-* was always the warrior, whereas the *ratu-* belonged to the higher caste and was the judge. Prof. Jack. says definitely about *ratu-* as 'spiritual leader'. It appears that such distinction is not clearly made in the Avesta. Text gives the reading *aṇhu-ca ratušca*. Pah. Ver. *aṣut ratih*.

*urvataṭ-narō-* nom. sg. of *urvataṭ-nara-* Proper Name. He was the third and the youngest son of Zaratuštra, according to Tradition. He was the chief of the *Vāstryaoš-* agriculturists and was the head of the *Vara* built by Yima as stated in this para. The Pah. Text Bund. speaks of him, 'Urvataṭ-Nar was an agriculturist and the chief of the *Vara* enclosure formed by Nar was an agriculturist and the chief of the *Vara* enclosure formed by Yima, which is below the earth. ( SBE. Vol. V. p. 142 ). Prof. Darm. ( SBE. Vol. IV. p. 21 ) has given the notes as under : 'Urvataṭ-nara, as a husband-man, was chosen to be the *ahu-* or temporal Lord of the *Vara*, on account of the *Vara* being underground. Zaratuštra, as a heavenly priest was, by right, the *ratu-* or spiritual Lord in *Airyana Vaējah-*, where he founded the Religion by a sacrifice'. In the Yt. XIII. 98, his *Fravaši* is invoked in the Roll-call of Honour. The text as handed down to us seems to be incomplete. According to my view the sentence should run thus : *Ātaṭ mraoṭ Ahurō Mazdā : Urvataṭ-narō Zaratuštra ! < aṇhuš asti >, tūm-ca yō Zaratuštrō ahi < ratuš ahi >, meaning 'Thereupon Ahura Mazda said : 'Urvataṭ-nara, Oh Zaratuštra ! is the temporal Lord and thou who art Zaratuštra, art the spiritual leader'. Pah. Ver. of this sentence reads thus : ut-aš gōft Ōhrmazd ku Urvatat-nar ī Zartōšt*



ī pūs ī tō, tō-č kē zartōšt hēd, i. e., 'And He, Ohrmazd replied thus':  
Urvatāt-nar is thy son, O Zartōšt-thou who art Zartōšt'. Pah. Ver. is also not  
clear and this para seems to have been added by a later hand.

Alternatively, it is suggested that the last sentence 'tūm-ca yō  
Zaraθuštrō' seems to be an interpolation and may be deleted. Then the trans-  
lation would be : Thereupon Ahura Mazdā said : Urvatāt-nar, O Zaraθuštra! is  
both the temporal Lord and the spiritual Leader of them'.



## Xarset Nyais

### Introductory Remarks

Among the older Indo-Iranian Deities, whose worship was revived in post-Zoroastrian ages, may be mentioned a group of heavenly Lights- Hvarə-xšaeta, Māṇha and Uṣah. Of these the first Hvarə-xšaeta ( Pah. Xarset ) is the shining Sun as well as the genius presiding over him. The sixth Yašt ( Xarset Yt. ) and the first Niṛāyīšn- Nyāyesh are consecrated to him. The treatment of the Sun-yazata and the physical Sun as a phenomenon of nature is so complicated that it is difficult to distinguish the one from the other. The composer of the hymn in honour of Hvarə-xšaeta is more interested in depicting the movements of the Sun itself as the orb of the day than in giving any account of the yazata. The Niṛāyīšn and the Yašt dedicated to Hvarə-xšaeta gives a graphic and vivid picture of the Sun's movements, its rising and setting, its power to rout the daēvas of darkness and impurity, but one scarcely notices anything that portrays the spiritual personality behind this great luminary of nature. The physical phenomenon of the Sun is always present before the mind of the writer and the attempt is scarcely made to address the presiding yazata through his visible image, the concrete representative being the direct object of praise and veneration.

Av. Hvarə, Skt. Sūrya, Greek Helios, Latin Sol, is the yazata presiding over the Sun. In the Avesta much importance is attached to the Sun. In the Xarset Niṛāyīšn as well as Xarset Yašt, expression is given to the sentiment, which modern science has so fully confirmed, that the sun is the source of light and life, and growth for all the creations, and the purifier of all waters, and that without his genial light and warmth creations could perish. The Sun like the fire, is regarded as a symbol of Divinity and as such an object of reverence. Zaratustra in Y. Hā 44.5 says: ' If not Thou, O Ahura Mazdā ! who makes morning, noon and sunset which seem to remind Thy devotees of their duty to offer prayers ? '. It is easy to find in the five daily prayers enjoined on every Zoroastrian a striking resemblance to the similar prayers of Moslems, and in the three referred during the day-time a resemblance to the ' trikālasandhyā ' of the Brahmins. The Sun as the mightiest light is an especial terror to all evil beings, who work in darkness. This Yašt or Niṛāyīšn celebrates the purifying influence of that great disinfectant without which the world would be exposed to the destructive and dire effects of diverse sorts of ailings and diseases. In the Gāṇās or Psalms of Zaratustra the Sun is spoken of as a creation of Ahura Mazdā, as also in many places in the Later Avesta. ' Who, if not Thou, O Ahura Mazdā ! has fixed the path of the Sun and the stars ? ' says Zaratustra in Y. Hā 44.3. But it seems that in the time of the Later Avesta, a doctrine representing certain grand natural objects as visible form of God, prevailed. For we find in the Yasna Haptanḥāiti ( Hā 36.6 ) as follows :



‘Sraēštam at tōi kōhrpam kōhrpam āvaēdayamahī, Mazdā Ahurā ! imā raocā, bərəzištem bərəzēmanam, avat yaṭ hvarē avāci’.

‘Of all Thy figures, O Ahura Mazdā ! we acknowledge as the best form, the highest of the high, amongst these lights, viz. that which is called the Sun’.

Leprosy is especially regarded as consequence of sinning against the Sun, and Herodotus tells us that persons affected with the disease were not allowed to enter a town. When we consider the supreme importance of the Sun in relation to the world around us, there is no wonder that the Ancient Iranians regarded it as one of the visible forms of Divinity. Accordingly, we find that many of the important festivals of the Zoroastrian Religion are founded upon the Sun’s course on the line of the tropics, and the religious year begins with the point at which the Sun crosses the line of the Equator, Vernal Equinox, which is a festival called the Jamshedi Naoroz. Through the physical Sun the worshipper approaches the real Lord and Life-giver of our system of worlds. As the life-sustainer of the earth, the Sun has been worshipped, the world over, deified as a patent, visible manifestation of the Supreme Power. In India, during *Sandhyā-Vandana*, a mantra is recited, which, when translated, means ‘The Sun is a manifestation of the Supreme, so am I’. The famous Gāyatri Mantra handed down to us from the times of the Rg-Veda states : ‘We meditate upon the venerable radiance of the deity Sun. Let it illumine our intellects’. Relics of Sun-worship exist in such diverse countries like Mexico, Egypt, Iran, Southern Europe, North-East America, and Australia. In India, evidence of Sun-worship during the Indus Valley Civilization is available from the seals and pottery of Harappa, Mohenjodaro etc. In Vedic times, the Sun was one of the most prominent deities of worship as is evident from the Vedic Hymns which are recited even today. Especially in the *Rāmāyaṇa* Sun worship is mentioned. The most famous prayer to the Sun, the *Ādityahṛdaya*, which vouchsafes victory in undertakings and freedom from diseases, was taught by sage Agastya to Śrī Rāma for daily recitation, on the eve of his combat with the demon Rāvaṇa. In this prayer the Sun is extolled as the primordial deity with radiant rays, riding in a chariot drawn by seven green horses, the resplendent one, the master of the oceans, the ruler of the earth, the destroyer of darkness, the golden hued giver of light, who rises in the Eastern mountain and sets in the Western hills. Similar ideas are found in *Āršet Niyāyīn* as can be seen from the translation. The Scythian invaders who brought the Maga Sun-priests from Iran were behind the successful spread of this personified cult of Sun-worship. The name Konark which is near Bhuvaneshwar, the capital of Orissa means ‘the angle of the Sun’, derived from Skt. kona- angle and arka ‘Sun’. Great importance is attached to the Sun as a symbol of the Divine power, governing the entire solar system. In fine the Sun- Hvarē- symbolises sight, light and health.

The Avestan texts generally speak of two distinct orders of the yazatas. They are *mainyava*, ‘spiritual or celestial’ and *gāθya*, ‘material or terrestrial’. We are not informed what particular yazatas are grouped under each of the two



lasses. However, a very recent gloss in the Pahlavi Version of the Avesta. Āršet Nīrāyīšn- Nyāiś explains that the terrestrial yazatas are such as Fire- Ātar, Waters- Arədvī-sūra-Anāhita, the Wind-Vayu, the Sun- Hvarə, the Moon- Māh, and the Earth- Zam. These are so called, adds the Commentator, because they can be seen by man, with his eyes, whereas the celestial yazatas are invisible and cannot thus be seen. Hvarə-xšaeta is invoked by his name and his standing epithets are : the immortal- aməša-, radiant- raəvant and swift-horsed- aurvat- aspa. When the Sun warms with its light, a hundred and a thousand celestial yazatas gather its glory and distribute it upon the earth for the furtherance of the world of righteousness. When the Sun rises up, purification comes unto the earth and unto the stagnant and flowing waters, and unto the waters of the wells and seas, and unto the righteous creation of the Holy Spirit. If indeed the Sun were not to rise up, the demons would destroy all things that are in the seven regions of the earth. Not even the spiritual yazatas would find means of withstanding and repelling them. When the light of Hvarə-xšaeta breaks through the darkness of nights, it drives away not only darkness, but defilement, disease and death. The eleventh day of the month is sacred to Hvarə-xšaeta.

Sūrya is golden-eyed, golden-handed and golden-tongued. Riding in a chariot drawn by seven radiant horses he illumines the earth. His golden arms stretching out to bless all, touch the utmost ends of the sky. Hindu scriptures and mythology are full of hymns in praise of Sūrya Nārāyaṇa, the Sun-God, extolling his qualities as a life-giver, protector and destroyer of evil darkness. In R̥gveda I.50,1 it is stated thus :

“ Behold the rays of dawn, like heralds, lead on high.

The Sun, that men may see the great all-knowing God. ”

The name Sūrya itself means one who while moving across the heavens creates life and infuses energy in people all over the world. He is the sustainer of all living things, a benefactor of man and a celebrated slayer of demons, whom he destroys with his light. He stimulates the understanding of men and exercises dominion on everything. Sūrya, an important Deity in Vedic times, is even now invoked daily by devout Hindus. The Gayatri Mantra chanted at dawn calls upon Sūrya to confer his splendour on the worshipper. In a land blessed by sun-shine, where every phase and function of life is dependent on the kindly warmth of the Sun and where his terrible energy is felt in the fierce heat, it is only natural that those who dwell here would pray to win the Sun's favour and placate his warmth.





**Text**

*Hvarə-xšaētəm aməšəm raēm aurvaṭ-aspaṃ yazamaide. Āat yaṭ hvarə-raoxšni tāpayeiti, āat yaṭ hvarə-raocō tāpayeiti, hištənti mainyavāyḥō yazatāyḥō satəmca hazayəmca. Taṭ ẓarənō haṇḍārayeinti, taṭ ẓarənō nipārayeinti, taṭ ẓarənō baxšənti zəm paiti Ahura-dātəm, frāḍatica ašahe gəḇḇā, frāḍatica ašahe tanuye.*

**Translation**

We worship the immortal, radiant, swift-horsed Sun. When the light of the Sun waxes warmer, when the brightness of the Sun waxes warmer, there stand the spiritual yazatas, a hundred and a thousand. They gather together that glory, they cause that glory to be sent down and they bestow that glory upon the earth created by Ahura for the furtherance of the world of Truth- Aša, for the furtherance of the material existence of Aša- Truth.

**Notes**

*hvarə-xšaētəm*— acc. sg. of *hvarə-xšaēta*— sb. nt. the shining Sun; also the name of the yazata; derived from *hvarə*— Skt. सूर्य-, Pah. ẓar— Sun, sunshine; cf. Greek *helios*, Lat. *sol* and *xšaēta*— from √*xš-* 1) to shine, 2) to rule; 'shining'. Note that Av. word *xšaēta*— means 'ruler, king'; cf. Y. IX.4 *Yimō xšaētō*, 'Yima, the king'. cf. the word *hvarə-darəsō* in Y. IX. 4 'having the appearance of the Sun'; Skt स्वर्हृत्. Pah. Ver. ẓaršēt.

*aməšəm*— acc. sg. of *aməša*— adj. immortal; derived from *a-* neg. particle, not and *məša*— ppp. from √*mərə-* to die; not mortal. Skt. अमृत-. Pah. Ver. *amarg*.

*raēm*— acc. sg. of *rāi-raē*— Skt. रौ- splendour; inst. sg. *raya*— acc. pl. *rāyo* (GAv.), also *raēscā*; gen. pl. *rayam*. See, Jack. Av. Gram. § 277. p. 81. Barth. (Air. Wb. 1511) takes *raēm* as acc. sg. of *rayi*— sb. m. splendour, wealth, magnificence and compares with Skt. *rayim*. Here it is used for *raēvaṇtəm*, splendid, radiant; adj. qualifying the noun *hvarə-xšaētəm*. Pah. Ver. *rāyōmand*. Skt. Ver. *śuddhimān*.

*aurvaṭ-aspaṃ*— acc. sg. of *aurvaṭ-aspa* 1) adj. swift-horsed; derived from *aurvaṇt-* *aourvaṇt*. Skt. अर्वन्त्- a) as an adj. 'quick, speedy, brave' b) as a noun 'hero, racer (of horses)' and *aspa*— 'horse'; 2) This word *aurvaṭ-aspa*, sb. m. is the name of the father of king *Vištāspa*, the Defender of the Faith. Pah. Ver. *arvadasp*. cf. Av. *aurvahe* in Y. IX. 5, meaning 'quick, speedy, brave'.



*yazamaide-* pr. 1 pl. Ātm. of  $\sqrt{\text{yaz-}}$  to worship, to adore, to honour (esp. with sacrifice or oblation) to consecrate; cl. 1; we worship, we adore. Skt. यज्-; pr. yaza-; pass. yazya-, yezya-, yaēzya-; aor. yazaēta; ppp. yašta. Pah. Ver. yazom (ideogram yazbahūnom).

*āaṭ yaṭ-* adv. when. Pah. Ver. ādak ka.

*hvarə-raoxšni-* nom. sg. of the comp. hvarə-raoxšni- nt. light of the Sun; derived from hvarə- Sun and raoxšni- light, brilliance, lustre; from  $\sqrt{\text{ruc-}}$  'to be bright, to shine'. Pah. Ver. rōšn, 'bright'.

*hvarə-raocō-* nom. sg. of the comp. hvarə-raocaṇh- brightness of the Sun, brilliance of the Sun; derived from hvarə- Sun and raocaṇh sb. nt. brilliance, brightness; from  $\sqrt{\text{ruc-}}$  to shine, to kindle, to be bright. Pah. Ver. šarset rōšn. Skt. Ver. pariveṣah, 'halo or lustre round the Sun'.

*tāpayeiti-* pr. 3 sg. Par. caus. of  $\sqrt{\text{tap-}}$  to be warm, to grow hot; grows warm, waxes warmer; Skt. तप्. cf. Y. IX.11 tafsat-ca, impft. 3 sg. Par. of inchoative base tafs- ( $\sqrt{\text{tap}}$  + inchoative base suf. sa-); grew warm. cf. tafta- ppp. of  $\sqrt{\text{tap-}}$ , meaning 'grew warm', 'suffered from fever' and tafnu- n. meaning 'fever'. Pah. Ver. tāβēt.

*hištənti-* pr. 3 pl. Par. of  $\sqrt{\text{stā-}}$  to stand; cl. 3; hišta- is the base; stand. Pah. Ver. ēstēnd.

*mainyavāṇhō-* nom. pl. of mainyava- adj. spiritual, celestial, invisible; qualifying the noun yazatāṇhō. Pah. Ver. mēnōk.

*yazatāṇhō-* nom. pl. of yazata- sb. m. yazatas, worshipful ones, angels; from  $\sqrt{\text{yaz-}}$  to worship, to adore. Pah. Ver. yazdān.

*satəmca-* acc. sg. of sata- num. a hundred; Skt. शत and ca- encl. particle, meaning 'and'. See Whitney Skt. Gram. § 486 b, c. Pah. Ver. sat-kānak, 'a hundred-fold'.

*hazaṇramca-* acc. sg. of hazaṇra- num. a thousand; Skt. सहस्र and ca- encl. particle. Pah. Ver. hazār-kānak, 'a thousand-fold'.

*taṭ-* nom. sg. nt. of the dem. pron. ta- Skt. तद्- this, that; for the dem. pron. see Jack. Av. Gram. § 409 p. 117. Pah. Ver. ān.

*šarənō-* nom. sg. of šarənah- sb. nt. glory, royal splendour. In the Achaemenid Inscriptions it has the form 'farnah' as in the name 'Vindafarnā'; Ossetic farn and NPer. farr and xurrah. Prof. Bailey says; "the original primary meaning of hvarnah- seems to have been 'a thing obtained or desired', thence 'a good thing, a desirable thing, possessions, good things'. There are two types of glory mentioned in the Av. viz. kavaēm šarənah- 'Kayanian glory' and a-šarəta šarənah- 'unseizable glory'; cf. Zamyāt Yašt". See Bailey, Zoro-



astrian Problems in the IXth Century Books, Oxford, 1943. ( 2nd Edn. 1971 ) pp. 1-3, 73-77; from  $\sqrt{\text{Ār-}}$  Skt. स्वर- to shine. This  $\text{Ārēnah-}$   $\text{Ārēnah-}$  has almost exactly the same sense as the तेजस्- of Skt. Literature. See. Y. 60.2. Pah. Ver.  $\text{Ārarah}$ , ideogram gadman.

$\text{haṇ-bārayeṇti-}$  pr. 3 pl. Par. caus. of  $\sqrt{\text{bar-}}$   $\text{bārē-}$  Skt. भृ- भर- to bear, to carry with ham- pref. to gather together; they gather together;  $\sqrt{\text{bar-}}$  pr. (aor.) bar-, bara-, bibar-; pass. bairya-; iter.  $\text{bāraya-}$ ; pft. babar-, bavar-, bawr-; ppp.  $\text{bārēta-}$ ; with pref. apa- to take away, to carry away from (abl. or gen.); to deprive of; with pref. ava- to bring (down) to (gen.), to take away, to carry away to; with pref. ā- and avi- to procure a thing (acc.); with pref. ā- to possess, to bring; with pref. upa- to bring, to present to (dat.); with pref. us- or uz- to carry off, to take out of (gen.); to take from (abl.); to offer to (dat.); with pref. niš- to take out of (abl.), to bring out; with pref. paiti- to offer, to receive at, in (inst.); with pref. para- to carry away from (abl.); with pref. frā- to bring to, to advance (dat. or gen.); to offer to (dat. or gen.) with pref. vī- to spread about, to propagate: to remove; to take away; with pref. ham- to gather, to collect. Pah. Ver. ham  $\text{barēnd}$ , with a gloss  $\text{ō ē gyāk}$ , 'to this place'.

$\text{nipārayeṇti-}$  pr. 3 pl. Par. caus. of  $\sqrt{\text{par-}}$  to cross, to reach the other side of; with pref. nī- to send down; they cause to be sent down; cf.  $\text{nipārayanta}$  in V. 19.26. Pah. Ver.  $\text{bē rānēnd}$  'they pass down', with a gloss pat  $\text{ēvkartakīh}$ , 'collectively, unitedly, directly'.

$\text{baxšānti-}$  pr. 3 pl. Par. of  $\text{baxš-}$  to bestow, to grant, to distribute, to apportion; ( from  $\sqrt{\text{baj-}}$  Skt. भज्- to share, to divide, to allot ); pr.  $\text{baxš-}$   $\text{baxša-}$ ; iter.  $\text{baxšaya-}$ ; with pref. vī- to distribute to ( dat ). Pah. Ver.  $\text{baxšēnd}$ ; ideogram  $\text{khalakūnd}$ .

$\text{zām-acc. sg.}$  of  $\text{zām-}$   $\text{zām-}$  sb. f. Skt. इमा- the earth; Greek  $\text{khamāi}$ , Lat.  $\text{humi}$ , Russian  $\text{zemlya}$ , NPer.  $\text{zāmīn}$ . The declension of this word is apt to be confounded with that of  $\text{zyam-}$  Skt. हिम, 'winter'. For the declension of the word  $\text{zām-}$  see Jack. Av. Gram, § 318 p. 93. Pah. Ver.  $\text{zāmīk}$ .

$\text{paiti-}$  prep. governing the noun  $\text{zām}$ ; on, upon. Pah. Ver. pat  $\text{apar-}$ .

$\text{Ahura-dāta-}$  acc. sg. of  $\text{Ahura-dāta-}$  created by Ahura; derived from Ahura- God and  $\text{dāta-}$  ppp. of  $\sqrt{\text{dā-}}$   $\text{dā-}$  to create; created. Pah. Ver.  $\text{Ōhrmazda-dāt}$ .

$\text{frāḍatica-}$  inf. from  $\sqrt{\text{frāḍ-}}$  to further, to increase; in order to further, with a view to increase. This  $\text{frāḍ-}$  is a secondary form of  $\sqrt{\text{dā-}}$  with  $\text{frā-}$  pref. (Skt. प्र-चा-) to put forward ( Barth. Air. Wb. 1013 ). Pah. Ver. pat  $\text{frāḍ dahišnīh}$ .



*aṣahe-* gen. sg. of *aṣa-* Skt. ऋत- Truth, Righteousness; of righteousness, of Truth. Pah. Ver. ān ī ahrāḍih.

*gaēθā-* acc. pl. of *gaēθā-* sb. f. being, creature, world; from √gi- ji- to live; esp. with the adj. *astvaṇt-* corporeal, material. Pah. *gēhān*.

*tanuye-* dat. sg. *tanu-* sb. f. Skt. तनु- body. For the declension of the word *tanu-* see Jack. Av. Gram. § 271.

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### Text

*Āat̐ yat̐ hvarə uzuxšyeiti bvaṭ zəm Ahura-dātəm yaoždāθrəm, āpəm  
taciṇtəm yaoždāθrəm, āpəm xayanqm yaoždāθrəm, āpəm zrayanqm yaoždāθrəm,  
āpəm arəmaēštqm yaoždāθrəm; bvaṭ dḡma aṣava yaoždāθrəm yā hēnti Spəntahe  
Mainyēnš.*

### Translation

When the Sun rises up, purification comes unto the earth created by Ahura, purification unto the flowing waters, purification unto the waters of the springs, purification unto the waters of the seas, purification unto the stagnant water. Purification comes to the righteous creatures who belong to Spənta Mainyu- Beneficent Spirit.

### Notes

*āat̐ yat̐-* adv. when.

*hvarə-* nom. sg. of *hvar-* sb. nt. the Sun, Skt. सूर्य-. cf. *Gāθā* Y. 44.3 :  
*ṣəng-* gen. sg. of *ṣan-* which is the *Gāθic* form of the Later Av. *hvar(ə)*, the Sun. Both these Av. forms seem to be the variants of the same original word and both have cognates in the other I-E. Languages. The cognates of *hvarə* are Skt. सूर्य-, Lat. sol, Greek helios, Pers. xor. The cognates of *ṣan* are Gothic Sunna, Germ. Sonne, Eng. Sun. The *Gāθā* word *ṣəng* is derived from √ṣan- to shine, to glow. The *ṣan-* would correspond to Skt. √स्वन्-. cf. Skt. स्वनित, 'bright, brilliant', which is an epithet of अग्नि, found in RV. Pah. Ver. *ṣaršēt*.

*uzuxšyeiti-* pr. 3 sg. Par. of √vaxš- to grow, to increase, to augment; with pref. *uz-* to rise up; rises up. cf. Skt. उक्षयन्त, वक्षयम्; pr. *vaxš-*, *vāxša-*, with pref. *aiwi-* *uxšaya-*, *uxšya-*; caus. *vaxšaya-* to make grow] to cause grow; with pref. *aiwi-* to make grow (the fire); to poke; with pref. *us-* to grow up, to rise up, to wax up; with pref. *frā-* to grow, to shoot up (of plants), to make grow up. Pah. Ver. ul aβžāyēt, with a gloss ē ku ul āyēt.



*bvaṭ-* aor. 3 sg. Par. of  $\sqrt{\text{bu-}}$  Skt. भू- to be, to become; cl. 1; becomes, arises, Pah. Ver. bavēt.

*zqm-* acc. sg. of *zəm-zam-* sb. f. the earth. See para 11 above. Pah. Ver. zamik.

*Ahura-ḍātqm-* acc. sg. of *Ahura-ḍātā-* adj. f. created by Ahura. Pah. Ver. ī Ōhrmazd-dāt.

*yaoždāθrəm-* nom. sg. of *yaoždāθra-* sb. nt. purification; derived from  $\sqrt{\text{yaoždā-}}$  to purify, to cleanse, to make perfect, to set in order esp. in ritual sense. The stem *yaoždā* itself is a comp. verb made up of *yaoš-* sb. nt. and  $\sqrt{\text{dā}}$  (Skt. दा-). The root *dā* is often thus compounded with nouns or with other roots; e. g. 1) *xruždā-* to harden, 2) *ni-xābdā-* to lull to sleep, 3) *paždā-* to stamp on the ground, 4) *maždā-* to pay heed to. In Skt. there is only one such example of a word with दा quotable, and that is श्रद्धा-. See Whitney Skt. Gram. § 1090 and onwards. The  $\sqrt{\text{dā}}$  may have a causal value. See Jack. Av. Gram. § 692 p. 190. cf. the word *yaoždāθrya-* sb. nt (derived from *yaoždātar-* sb. m. 'purifier, cleanser') meaning 'the function of the priest who performs the purificatory rites'; also *yaoždāθrya-* adj. (derived from *yaoždāθra-* sb. nt.) meaning 'he who performs the purificatory rites'. Pah. Ver. yōšdāsr. A free translation of the sentence would be 'the earth becomes pure' as is actually given by the different versions.

*āpəm-* acc. sg. of *āp-* sb. f. Skt. अपा, आपः, अपाम्, water, waters; Pah. Ver. āp, āb; ideogram mayā.

*taciṇtəm-* acc. sg. of *taciṇtā-* f. ppp. of  $\sqrt{\text{tac-}}$  to run, to flow; running, flowing. See Jack. Av. Gram. § 709 p. 195 and Whitney Skt. Gram. § 583-84 Pah. Ver. tačāk.

*xayanqm-* acc. sg. of *xayanā-* adj. f. (from *xā-* 'a spring of water') pertaining to the spring or fountain; (the waters) of the spring; its another form is *xāya-* cf. Yt. 8.41 (Tīr Yt. 41) and Y. 68.6 āpō xayā. Prof. Westergaard gives the reading *xānyā*. Here in this text he gives the reading *xānyam* ... *xan-* sb. f. means 'source, fountain, spring, well'. Pah. Ver. xānik, with the gloss āp ī bērāy pāk yōšdāsr, i. e. 'the waters of the well become clean and pure'; *bērāy* is an ideogram and its Iranian equivalent is čāh, cf. Arabic bir, 'a well'.

*zrayanqm-* gen. pl. of *zrayana-* adj. (from *zrayah-zrayaṇh-* Skt. ज्रयस्-) of the Sea, pertaining to the Sea or lake. Pah. Ver. pat zrēh.

*arəmaēštəm-* acc. sg. of *arəmaēštā-* (sometimes written *armaē-štā-*) adj. f. stagnant; lit. standing quiet; cf. Av. *armaē-šād-* adj. 'sitting quietly'; derived from *armaē* or *arəmaē*, quiet and *stā-* to stand. Pah. Ver. armēšt, 'inactive, infirm'.



*dāma-* nom. sg. of *dāman-* *dāman-* Skt. *धामन्*- sb. nt. dwelling place, abode, creature, creation ' (collectively); from  $\sqrt{dā}$ - to create and *man-* suf. Pah. Ver. *dām*.

*aśava-* nom. sg. of *aśavan-* Skt. *ऋताबन्*- holy righteous. For the decl. of the word *aśavan-* see Jack. Av. Gram. § 312-313. p. 91. Pah. Ver. *ahrōβ*.

*yā-* nom. pl. of the rel. pron. f.; better *yōi* as this refers to *aśava dāma*-collectively; who. Pah. Ver. *kē*.

*hənti-* pr. 3 pl. Par. of  $\sqrt{ah}$ - Skt. *अस्*- to be, to exist; are. Pah. Ver. *hēnd*.

*Spəntahe Mainyōuš-* gen. sg. of *Spənta-Mainyu-* Good Spirit, beneficent spirit: derived from *spənta-* adj. holy, beneficent, bountiful and *mainyu-* spirit. Pah. Ver. *spēnāk mēnōk*.

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## Text

*Yeiḍi zī hvarə noiṭ uzuxšyeiti, aḍa daēva vīspā mərənciṇti yā hənti  
haptō-karšvōhva; nava-ciš mainyava yazata aṇhava astvaiṇti paiti-drqm  
noiṭ paitištəm vīdənti.*

## Translation

If indeed the Sun were not to rise, then the demons would destroy all that are in the seven regions of the earth; not at all would the spiritual yazata find support and stability in the corporeal world.

## Notes

*yeiḍi-* sometimes *yēdi* or *yezi*, conj. if, in case (conditional). Skt. यदि. Pah. *hakar*. Pah. Ver. *ka*, when.

*zī-* adv. indeed, verily, for (orig. asservative, and often so used in Av. as in Skt. ). Skt. हि. Pah. Ver. *čē*; ideogram *mēman*, 'for'.

*noiṭ-* adv. not. ( *na+it* ). Skt. नेत्. cf. *naē*, *naēdā*, *na*, *nava*. *Nōiṭ* by itself is much stronger as a neg. and may be rendered 'never'. Pah. Ver. *nē*; ideogram *lā*.

*uzuxšyeiti-* pr. 3. sg. Par. of  $\sqrt{vaxš}$ - to grow, to increase, with pref. *uz-*; grows up, increases, waxes up. See para 12 above. Pah. Ver. *ul vaxšēy*, with a gloss *ku hambūn-ič zamān dērtar āyē* i. e. 'if he comes up a little later'.

*aḍa-* GAv. *adā*, conj. then, and, also, so. Skt. अथ or अथा; Pah. Ver. *ḥḍak*.



*daēva-* nom. pl. of *daēva-* sb. m. name of the false gods, of demons; devils and evil spirits. Barth. ( Air. Wb. 669-70 ) points out that in the Gāthās the word is used together with *Usig*, *Kavi* and *Karapan* to indicate the priests and teachers of the pre-Zoroastrian Faith. These were the most violent opponents of the Prophet *Zarathuštra* and they have been denounced by him in Y. 32, 34 and 49. Naturally, therefore, these words acquired an evil signification in later literature, and *daēva* specifically came to mean 'false god' i. e. evil spirit or demon. Pah. Ver. *šēdā*; Ir. *dēv*.

*vīspā-* acc. pl. of *vīspa-* adj. all, whole, entire. Skt. विश्व-. Pah. Ver. *harvisp*.

*mərənciṇti-* pr. 3 pl. Par. of  $\sqrt{\text{mərəc-}}$  to destroy; cl.7; Skt.  $\sqrt{\text{मर्च-}}$  to twist, to torture. About the so-called root *mərənc-* Prof. Jack. ( Av. Gram. § 563 ) remarks that it has "practically become stereotyped as a root according to the a- conjugation by transfer, hence the thematic forms". cf. Y. IX.31 : *ahūm-mərəncō*, 'life-destroying'. Mahrka i. e. 'death, destruction' is cognate; pr. *mərənc-*, *mərənca-*, *mərəncya-*; s-aor. *marəxš-*, *mərəxš-*; with pref. *para-* to hurt, to ruin; with pref. *vī-* to destroy. Pah. Ver. *mrāncēnd*.

*yā-* nom. pl. of *ya-* rel. pron. which. Pah. Ver. *kē*.

*hənti-* pr. 3 pl. Par. of  $\sqrt{\text{ah-}}$  Skt. अस्- to be; are. Pah. Ver. *hēnd*.

*haptō-karšvōhva-* loc. pl. of *haptō-karšvar-* sb. nt. seven regions of the earth; derived from *hapta-* num. Skt. सप्त- seven and *karšvar-* *karšvan-* region. There are seven regions of the universe according to the Bundahišn called *karšvars*, Pers. *kishwar*, Pah. *kēšvar*. These are 1) *Ānirāθa-* in the centre, 2) *Savahī-* to the East, 3) *Arəzahī-* to the West; 4) *Fradaḍafšū-* and 5) *Vīdaḍafšū-* to the South, and 6) *Vouru-barəšti* and (7) *Vouru-jarəšti-* in the North. These are described in details in the Pah. Bundahišn. The epithet *bāmi* = shining is often added to the region *Ānirāθa-* Pah. Ver. *pat haft kēšvar*.

*nava-ciš-* nom. sg. of indef. pron. *nava-ci-* no one, none; derived from *nava-*, comp. of *na + vā*, not at all, by no means, in no way and *ci-* 1) another form of *ka-* interrog. pron. who, which, what. 2) indef. pron. anyone; someone, whoever, whatever. See Kanga Av. Dict. p. 180 under <sup>3</sup>*ci-* and Jack. Av. Gram. § 407, p. 116. cf. *naē-ci*, Skt. नकिः meaning 'no one, none, nothing'. Pah. Ver. *nē-kas*.

*mainyava-* nom. pl. of *mainyava-* adj. spiritual, divine, celestial; derived from the noun *mainyu-* spirit; See *mainyavaca yazata* in para 14 below. Pah. Ver. *mēnōk*.

*yazata-* nom. pl. of *yazata-* sb. m. *yazatas*, worshipped ones, angels.



from √yaz- to worship, to adore. Note that this word yazata- Skt. यजत- is also used as an adj. meaning 'worthy of worship, adorable'. Pah. Ver. yazat.

aṇhava- loc. sg. of aṇhu- sb. m. the world; sometimes Av. ahu- Skt. अहु-; in the world. Pah. Ver. aṣ.

astvaiti- loc. sg. of astvaṇt- adj. f. corporeal, material; epithet of of aṇhu, gaēθā; derived from ast- Skt. अस्थ-; Pah. ast, NPer. astah, meaning 'bone' + vaṇt, vat poss. suf. cf. Jack. Av. Gram. § 857 p. 235. Pah. Ver. astōmand.

paitidrām- acc. sg. of paitidrā- sb. f. support, maintenance; from √dərə- to hold, to seize; with paiti- pref. Pah. Ver. apar dārišnīh.

paitištām- acc. sg. of paitištā- sb. f. stability, resistance; from √stā with paiti- pref. to withstand. Pah. Ver. apar-ēstišnīh.

vīdānti- pr. 3 pl. Par. of √vid- to find, to obtain, to get; they find; pass. to be found; pr. vīda-, vīda-, vōivīd-, vīnad-, vind-, vinda-; caus. vaēdaya-; pft. vīvaēd-; ppp. vista-. Pah. Ver. vēnēy.

## - 14 -

### Text

*Yō yazaitē hvarə yaṭ aməšəm raēm aurvaṭ-aspeṃ paitištātē tēmaṇhqm, paitištātē tēmasciθranəm daēvanəm. paitištātē tāyunəmca hazasnqmca, paitištātē yātunqmca pairikanqmca paitištātē iθyejaṇhō marəšaonahe, yazaitē Ahurəm Mazdām, yazaitē Aməšē Spəntē, yazaitē haom urvānəm. Xšnāvayeiti vīspe mainyavaca yazata gaēθyaca yō yazaitē hvarə yaṭ aməšəm raēm aurvaṭ-aspeṃ.*

### Translation

He who worships the Sun that is immortal, radiant and swift-horsed in order to withstand darkness, in order to withstand the demons, the progeny of darkness, in order to withstand the thieves and robbers, in order to withstand the wizards and witches, in order to withstand the danger secretly moving, worships Ahura Mazdā, worships the Bountiful Immortals, worships his own soul.

He who worships the Sun that is immortal, radiant, swift-horsed propitiates all heavenly and earthly yazatas.



# Notes

*yō-* nom. sg. of *ya-* rel. pron. m. who; Skt. यः, Pah. kē.

*yazaite-* pr. 3 sg. Ātm. of  $\sqrt{\text{yaz-}}$  Skt. यज्- to worship, to adore; he worships, he adores; pr. *yaza-*; pass. *yazyā-*, *yāzyā-*, *yāēzyā-*; aor. *yazaēta*; ppp. *yasta-*, *išta-*. This word *yazaite* occurs five times in this para. Pah. Ver. *yazēt*.

*yaṭ-* nom. sg. of rel. pron. nt. which.

*paitištātāe-* inf. or dat. sg. of *paitištāiti-* 'in order to withstand, for the withstanding' with the gen.; derived from *paiti-* Skt. प्रति- against and  $\sqrt{\text{stā-}}$  to stand, to stand against, to withstand. cf. synonymous *paiti-štātayaēca*. Pah. Ver. *pat apāc ēstišnīh*.

*tamaṇḥam-* gen. pl. of *tamaṇh-* *tamah-* sb. nt. darkness; Skt. तमस्- Pah. Ver. *ī tōmīkān*, 'of the creatures of darkness'.

*tamas-ciθraṇam-* gen. pl. of comp. *tamas-ciθra-* of the broods of darkness, of the progeny of darkness; derived from *tamah-* darkness and *ciθra-* sb. nt. seed, origin, birth, offspring. The word *ciθra-* Skt. चित्र, when used as an adj. means manifest, visible, clear. In Av. the word *ciθra* as sb. means 'appearance, face' (with various shades of meaning, cf. *hu-ciθra-* 'beautiful' and *duš-ciθra-* 'ugly'). Its Pah. equivalent is *čīhr*, 'visible form, face' and *čīhrīk*, 'visible', cf. Manichaean MPer. *cyhr*, 'face' and 'countenance' and Parth. *cyhr(g)* 'form, appearance'. Pah. Ver. *tom tomīkān*.

*daēvanam-* gen. pl. of *daēva-* of the demons, of the devils; originally 'the shining one'. This word retains its pristine purity practically throughout the history of Indian languages. But in the Av. the word *daēva* is never used in its old signification of 'Deity' even in the earliest portions and in the later Av. it invariably means 'demon'. In the Veda, however, we find the word used twice as an epithet of the demons. See notes in para 13 above. Pah. Ver. *šēdā- ān*, ideogram for Ir. *dēvān*.

*tāyunamca-* gen. pl. of *tāyu-* sb. m. thief; Skt. तायु- स्तायु-; of the thieves; *ca-* encl. particle = 'and'. Pah. Ver. *dūžān*, *dūz(d)ān*.

*hazasnəmca-* gen. pl. of *hazaṇhan-* *hazahvan-* *hazasn-* sb. m. robber; derived from *hazaṇh-* *hazah-* sb. nt. meaning 'violence, force';  $\sqrt{\text{haz-}}$  to take possession of, to occupy. cf. Skt. सहते, साहान्, सहस्; *ca-* encl. 'and'. Pah. Ver. *stahmakān*, *staxmakān* = oppressor, tyrants. This Av. word is also translated into Pah. by *apar-* and *aparak* = 'robber'.

*yātunamca-* gen. pl. of *yātu-* sb. m. sorcerer, wizard; Skt. यातु-; of the sorcerers, of the wizards. cf. *yāθwam* in Y. IX.18. Pah. Ver. *yātūkān*.



*pairikanamca-* gen. pl. of *pairikā-* sb. f. sorceress, witch; the origin of the word is obscure. Some scholars derive the word from  $\sqrt{\text{par-}}$  to seduce, or  $\sqrt{\text{par-}}$  to fly. The name is always used in association with *yātu-* and it seems to apply to the female of this species of evil beings, who seduce and lead astray followers of the Law and of the Zoroastrian Faith. Pah. Ver. *parikān*.

*iθyejanhō maršaonahe-* gen. sg. of *iθyejanh- iθyejah maršaona-* danger secretly moving; derived from *iθyejanh- iθyejah-* sb. m. distress, trouble, danger, from *θyaj-* Skt. सृज्- to destroy, the *i* before *θ* is prothetic. Barth. ( Air. Wb. 1153 ) regards this *daēva maršaona* or *maršavan-* as the one who causes forgetfulness and produces back sliding from the truth faith. This phrase is rendered into Pah. by ' *sēž nihān rōβišn* ', meaning ' destruction, the secret moving '. In the Pah. Texts *marša-van* is replaced by his *sēj*, who causes annihilation ( Gr. Bd. p. 173 lines 11-15 and Bundhahišn 28.26 ) and who brings about misfortune in every house and who is associated with other *daēvas*. Darm. renders *maršaona* by ' deadly destruction '. Prof. Jack, interprets it as ' pestilence '. and Dastur Dr. Dhalla as ' decay '; but as the meaning of his name implies he seems rather to have been the *daēva* who causes forgetfulness, not only of religious duties but also of the obligations of secular life. Prof. Lommel follows Barth. and renders it by ' one who causes forgetfulness '. Pers. Ver. gives *sēž i nihān rōβišnīh* i. e. ' destruction, secretly-moving '; Skt. Ver. *mṛtyurgupta-cāri*. This phrase is found to occur in V. 19.1, 2, 43; and Yt. 13.130.

*yazaitē-* See notes above; he worships. Here Pah. Ver. gives *yašt bavēt* ' has worshipped '.

*Ahurām Mazdām-* acc. sg. of *Ahura Mazdā-* Proper Name, Lord Wisdom, name of God in Zoroastrianism; see Kuiper *Avestan Mazdā* in *Indo-Iranian Journal* I. 1957 pp. 86-95 and Helmut Humbach, " *Ahura Mazdā und die Daēvas* " *Wiener Zeitschrift für die Kunde Süd- und Ostasiens* I. 1957 pp. 81-94 and Mary Boyce in her book " *A History of Zoroastrianism* " Leiden, 1971 pp. 38-40. Pah. Ver. *Ōhrmazd*.

*Aməšə Spəntə-* acc. pl. of *Ameša Spənta-* Proper Name, Bountiful Immortals, Holy Immortals; here the *-ə* at the end shows that the form is Gāthic Avesta. These are the six ministers of *Ahura Mazdā*, who might be compared to the ' Archangels '. They are *Vohu-Manō*, *Aša Vahišta*, *xšaθra Vairya*, *Spənta Ārmaiti*, *Haurvatāt* and *Amərətāt*. Sometimes the texts mention seven *Ameša Spəntas* because *Ahura Mazdā* is counted as one, as it were *primus inter pares*. Pah. Ver. *Amhraspandān*.



*haom-* acc. sg. of the refl. pron. *hava-* one's own, Skt. *सह-*. See Jack. Av. Gram. § 440 p. 125. Pah. Ver. *ān ī xēš*.

*urvānəm-* acc. sg. of *urvan-* sb. m. soul, that faculty in man which gives freedom of will to choose good or evil. Pah. Ver. *rōβān*.

*xšnāvayēiti-* pr. 3 sg. caus. Par. of  $\sqrt{x}$ šnū- to please, to propitiate, to rejoice; See Jack. Av. Gram. § 685. Skt. *kṣnu-*. Pah. Ver. *šnāyēnīt bevēt*, 'has propitiated, has pleased'.

*vīspe-* acc. pl. of *vīspa-* adj. all, every; Skt. *विश्व-*; OPer. *vīsa-*; Pah. *visp*.

*mainyavaca-* acc. pl. of *mainyava-* adj. from the noun *mainyu-* spirit, spiritual, celestial, heavenly and *ca* = and. Pah. Ver. *mēnōk*.

*yazata-* acc. pl. of *yazata-* sb. m. adorable ones; from  $\sqrt{yaz}$ - to worship. Next in rank to the *Aməšā Spəntas* come the *yazatas*- angels. About forty only, however, are mentioned in the extant Avesta literature. Several of the *yazatas* have individually consecrated to them a *Yašt*, or hymn of praise, which narrates the nature and functions of its respective genius. Some of those *yazatas* are pre-Zoroastrian and go back to the Indo-Iranian period viz. *Miθra*, *Airyaman*, *Haoma*, *Vərəθraīna*, *Pərəndi*, *Rāta*, *Apam Napāt*, *Ušah* and *Vayu*. The *yazatas* impersonate abstract ideas and virtues, or concrete objects of nature. The Avestan texts generally speak of two distinct orders of the *yazatas*. They are *mainyava-* 'spiritual or celestial' and *gaēθya-* 'material or terrestrial'. A very recent gloss in the Pah. Ver. of the Av. *Āršet Nīāišn- Nīyāyēš* explains that the terrestrial *yazatas* are such as Fire, *Ardvī Sūra's* waters, the wind, the Sun, the Moon and the Earth. They are so called, adds the Commentator, because they can be seen by man with his eyes, whereas the celestial *yazatas* cannot thus be seen, cf. The *Nyāishes* or Zoroastrian Litanies by Dastur Dr. Dhalla, New York 1908 p. 35. Pah. Ver. *yazat*.

*gaēθyaca-* acc. pl. of *gaēθya-* adj. from the noun *gaēθā*, 'world, worldly, material, corporeal'; *ca*- encl. particle, 'and'. Pah. Ver. *gētēy*.

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### Text

*Yazāi Miθrəm vouru-gaoyaoitīm hazayra-gaošəm bāvarə-cašmanəm.*  
*Yazāi vazrem hunivixtəm kamərōde paiti dāevanqm. Miθrō yō vouru-*  
*-gaoyaoitiš. Yazāi haxədrəmca yašt asti haxədranqm vahistəm antarə mānhamca*  
*hvarəca.*



## Translation

I shall worship Miθra, the Lord of wide pastures, of a thousand ears and ten thousand eyes.

I shall worship ( thy ) mace well- flung down, O Miθra, the Lord of wide pastures ! against the skulls of the demons.

And I shall worship that friendship between the Moon and the Sun which is the best of all friendships.

## Notes

*yazāi-* pr. subjv. 1 sg. Ātm. of √yaz- to worship, to adore; I shall worship, I shall adore. Pah. Ver. yazbahunēt, ideogram Ir. yazēt, ' he worships '.

*Miθram-* acc. sg. of Miθra- Proper Name, yazata Miθra-; Skt. मित्र-. The Avestan Miθra is also associated with the Sun. The Avestan common noun *miθra* means ' pact, covenant, contract, promise '. A. Meillet ( *Le dieu Indo-iranien Mitra*, *Journal Asiatique* 1907 p. 143-159 ) points out : " the contract was in principle a religious act, encircled by prescribed ceremonies, made with certain rites; and the words which accompanied it were not of simple individual undertakings; they were those of formulas endowed with a force of their own, which would by virtue of this inner potency, turn back against any man who should transgress them ". He suggested the derivation of Miθra from an I-E. verbal base \**mei* to exchange. In Sanskrit the common noun *mitra* means ' friend ' and not covenant. The fact that the Persian has a word ' *mīhr* ' meaning ' loving kindness, friendship ', taken in connection with Skt. *mitra* ' friend '. The longest of the Avestan Yašts is dedicated to Miθra, known as *Mīhr Yašt*- Yašt X. The description of Miθra in the Yašt gives a graphic and vivid picture of the character of the pre-Zarathuštrian divinities that came to be worshipped in Iran; Miθra presides over the light that radiates from the Sun. As the harbinger of light and herald of the dawn Miθra precedes the rising Sun on the summits of mountains. Hence Xaršēt and Mīhr Niŷayišns are recited together during the three periods of the day. Miθra is the inveterate enemy of falsehood and lie. He is a war-divinity. See Ilya Gershevitch " The Avestan Hymn to Miθra, with Introduction, Translation and Commentary, " Cambridge; 1959. Also cf. the paper on " Remarks on the Avestan Hymn to Miθra " by Prof. F. B. J. Kuiper in *IJ* Vol. V. 1960 No. 1 pp. 36-60 and Prof. Paul Thieme's article " Remarks on the Avestan Hymn to Miθra " in *BSOAS* Vol. XXIII pt. 2.



*vouru- gaoyaoitīm-* acc. sg. of *vouru-gaoyaoiti-* adj. lord of wide pastures; lit. having wide cattle-pastures; derived from *vouru-* Skt. उर- wide, extensive, broad, spacious and *gaoyaoiti-* Skt. गायूति- cattle pasture. Pah. Ver. *frāṣ-gōyōt*, which is further explained by the Pah. Comm. thus : *ē ut-aṣ frāṣ-gōyōtīh ē ku ka ēvtāk pat dašt šāyēt matan ut šūtan patrās ī Mihr*, i. e. 'know that his being of wide pastures is this that when it is possible to come and go alone in the forest, it is on account of Mihr yazat. See H. W. Bailey, TPS. London, 1954 p. 138 on the etymology of the word *gaoyaoiti*. cf. the following words with *vouru* - : 1) *vouru-kaša-*, with wide-extending inlets ' 2) *vouru-jarēsti*, 'name of the North-East region of the world'; 3) *vouru-doiθra-* 'whose eyes are far-looking'; 4) *vouru-barēsti-* 'name of the North-West-region of the world'.

*hazaṇra-gaoṣām-* acc. sg. of *hazaṇra-gaoṣa-* adj. having a thousand ears; Skt. सहस्र-श्रोत्र-; derived from *hazaṇra-* num. Skt. सहस्र- a thousand and *gaoṣa-* ear from  $\sqrt{\text{guṣ-}}$  to hear, to listen; cf. GAv. *gōuṣā-* sb. m. Having a thousand years means whose (i. e. Miθr's) auditory sense is as powerful; as 1000 ears taken together. Pah. Ver. *hazār-gōṣ* = "having a thousand ears" which is further explained by the Pah. gloss : *ut-aṣ hazār-gōṣīh ē ku ēvak hazār yazat apāk gūmārt ēstēnd, kē ō Mihr gōṣēnd ku ēn-ič ašnav ut ān-ič ašnav Mihr hač dō gōṣ hamāk asnavēt*, i. e. "and his having a thousand ears is this that a thousand yazats are entrusted to him who speak to Mihr : just listen to this and listen even to that"; Mihr listens to all with his two, ears".

*baēvarā-čašmanām-* acc. sg. of *baēvarā-čašman-* adj. having ten-thousand eyes; derived from *baēvarā-* (also *baēvan*) ten thousand and *čašman-* sb. nt. eyes; cf. Skt. चक्षुः- Pah. Ver. *bēvar-čašm*, which is commented upon thus : *ut-aṣ bēvar-čašmīh ē ku-š bēvar yazat apāk gūmārt ēstēnd, kē ō Mihr gōṣēnd ku ēn-ič vēn ut ān-ič vēn < bē > Mihr yazat hač dō čašm hamāk vēnēt; ē rāō hažār-gōṣ ut bēvar-čašm guft ēstēt*, meaning, "his having ten thousand eyes is this that ten thousand yazats (i. e. angels) are entrusted to him, who speak unto Mihr : 'just look at this and look likewise at that'; but Mihr looks at all with his two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'."

*vazrām-* acc. sg. of *vazra-* sb. m. club, mace; Skt. वज्र-. Pah. Ver. *vazr-* a mere transcription of the Avesta.

*hu-nivixtām-* acc. sg. of *hu-nivixta-* adj. well-flung down; well aimed at; derived from *hu-* Skt. सु- good, well and *nivixta-* ppp. of  $\sqrt{\text{vij-}}$  with *ni-* pref. to swing, to hurl, to throw; cf. Av. *vaēy-* sb. m. Skt. वेग-, smiting, stroke and



Pah. wēxtan, ' to swing, to throw, to brandish '. Ilya Gershevitch translates " easily brandished ", " well- brandished ". Pah. Ver. ' huvixt ' correctly read by Barth. ( Air. Wb. 1832 ). Text gives the reading hunihām, hunixām, a corrupt transcription of the Av. word. Pah. Ver. further explains the word thus : hu-nihāmih-aš ē ku bāstān ētōn dārēt mēnōkīhā bē šavet ut vinās-kārān pātrās bē kūnēt ut menōkihā apāč ō kantīr āyēt, meaning ' know that its being well-flung is this that he always holds it ( the mace ) in such a way that it goes out invisibly and inflicts punishment upon the sinners and returns back invisibly to its sheath. Note that this Av. word occurs here in this text and in Mihr Yašt- Yt. X- paras 40 and 132.

*kamərəde-* loc. sg. of *kamərəda-* sb. nt. lit. what a head; comp. with an interrog. pron. as first component expressing a depreciation; cf. Skt. मूर्धनः; head of daēvic beings. Av. employs the word *vaīdāna-* the head of Ahuric beings. Pah. Ver. *kaṃāl*. Here loc. sg. is used in the sense of loc. pl.

*paiti-* 1) prep. on, upon, against. Skt. प्रति- ' to, at, for '; OPer. *patiy*; Pah. pat. 2) verbal pref. 3) sb. m. ' master, lord '; e. g. *aēθra-paiti-* ' chief of the misson '; *nmānō-paiti-* ' lord of the house '; Skt. पति-; Pah. pat; NPer. *bad*. Here the word is used as a prep. governing the noun *kamərəda*.

*daēvanam-* gen. pl. of *daēva*, sb. m.; of the daēvas, of the demons. See notes above.

*Miθrō yō vouru-gaoyaoitiš-* nom. sg. of *Miθra* ya *vouru-gaoyaoiti-* *Miθra* the lord of wide-pastures. This is used either in the sense of voc. sg. or in the sense of the gen. sg. I translate the sentence alternatively thus : I worship the mace of *Miθra*, the lord of wide-pastures, well-aimed against the skulls of the daēvas- demons. If the phrase is taken in the voc. case, then translation will be : Oh *Miθra*, the Lord of wide-pastures. Pah. Ver. rightly translates *ī Mihr ī fraš-gōyōt*, ' of Mihr, the Lord of wide-pastures '. Hence the correct text will be : *Miθrahē yō vouru-gaoyaoitōiš*.

*haxədrəmca-* acc. sg. of *haxədra-* sb. nt. friendship, association; from *√hac-* Skt. सच्- to accompany, to associate. Dr. Ilya Gershevitch gives a long note on the word *haxədra* in his book ' The Avestan Hymn to Mithra ' pp. 226-229. He remarks : In Yt. 17.6 Aši safeguards *haxədra* for the house of the pious Zoroastrian, as Rašnu does in the present case; *hu-baoīdiš baōdaite nmānəm, yexhe nmāne ašiš vanuhi sūra pāda nidaθaite āgrəmaitiš darəyāi haxədrāi*, ' well-scented is the house ( of him ) in whose house the good Aši strong(ly) sets her feet, watching over long *haxədra-* '. In the identification of the meaning of *haxədra-* insufficient attention has been paid to Yt.



6.5; there the word occurs in a sentence which happens ( see infra ) to be preceded by an invocation of Miθra and his mace :

*yazāi miθrəm vouru. gaoyaoitīm*  
*hazaŋra- gaōšəm bāēvarə cašmanəm*  
*yazāi vazrəm hunivixtəm*  
*kamərəde paiti dāēvanəm*  
*miθrō yō vouru-gaoyaoitiš*  
*yazāi haxəδrəmca yaŋ asti*  
*haxəδranqm vahištəm*  
*aṇtarə māŋhamca hvarəca.*

‘ I will worship grass-land magnate Miθra, thousand-eared, ten thousand-eyed. I will worship the mace which is well-brandished on the evil head(s) of the dāēvas ( by him ) who (is) grass-land magnet Miθra ! I will also worship the haxəδra between the Moon and the Sun which is the best of the haxəδras ’ ... One would find more acceptable Lommel’s ( and Darmesteter’s ) rendering ‘ ... das Bündnis ( Da ‘ amitié ’ ) das das beste Bündnis ist, ( das ) zwischen Mond und Sonne’, if either friendship, or communion, or a pact could easily be imagined to have existed between the Moon and the Sun. ‘ Pact ’ moreover, takes us too far from the meaning of hak- ‘ to follow ’, of which haxəδra- is an abstract noun; this obvious etymology makes it clear that the relation here envisaged between the two luminaries is that of mutual ‘ succession ’. ‘ Succession ’ in the sense of ‘ line of successors, heirs, descendants ’ is also the immediately convincing meaning of haxəδra- in all other passages, and one which satisfactorily accounts for its frequent epithet darəŋa- ‘ long ’. This meaning, which implies a collectivity of successors for each house, which is thus to be blessed, also accounts for the use of the plural in Yt. 13.30, where the Fravašis are said to be ‘ the best to be dwelt with for long successions ’ ( darəŋaēibyō haxəδraēibyō upa-šitē vahištā ).

By using haxəδra- with first of two connotations which the word has in common with English succession (1) a following in order (2) collectivity of successors, while in all other Av. passages the second connotation is found, the author of Yt. 6.5 enables us to recognize the meaning of the word. A misunderstanding can now be dispelled, whose origin is to be traced to popular etymology : the Pahlavi commentators, imagining that haxəδra- belonged to haxi- ‘ friend ’, translated both by the same word hambrāt. See the word haxəδranqm, gen. pl. in this para.

*aṇtarə-* prep. between, among. Skt अन्तः. Pah. andaraŋ.



*māṇhamca-* acc. sg. of *māṇha-* *māh-* sb. m. moon, also deified, month-  
Skt. मास. Transfers to the a-decl. occur; e. g. nom. sg. *māṇhō-* Yt. 10.142;  
dat. sg. *māṇhāi*; gen. sg. *māṇhahe* besides *māṇhō*. See Jack, Av. Gram. § 355  
p. 102. Pah. Ver. *māh*.

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**Text**

*Ahe raya xarənaṇhaca*  
*təm yazāi surunvata yasna*  
*Hvarə-xšaētəm aməšəm raēm*  
*aurvat-aspəm zaθrābyō.*  
*Hvarə-xšaētəm aməšəm raēm*  
*aurvat-aspəm yazamaide.*  
*Haomayō-gava barəmana*  
*hizvō-daṇhaṇha mθraca-*  
*vacaca šyaoθnaca zaθrābyasca*  
*arš-uxdaēibyasca vāižibyō.*  
*yeiḥē hātəm ... yazamaide.*

**Translation**

On account of his splendour and glory, I will worship him, the immortal, radiant and swift-horsed Sun with the audible Yasna and with libations.

We worship the immortal, radiant and swift-horsed Sun with milk mixed with Haoma-juice, with the barəman, with the wisdom of the tongue, with the Holy spell, and with word, and with deed and with oblations and with rightly spoken words.

**Notes**

*ahe-* gen. sg. of dem. pron. stem *a-*. The Gāthic Av. form is *ahyā*. The variants *aṇhe* and *aṇhe* are also found. Skt. अस्य. See Jack, Av. Gram. § 422. p. 120. Pah. Ver. *ān ī ōy*, i. e. 'his'.

*raya-* inst. sg. f. of *raē-* radiance, splendour; from *√rā-* Skt. र- to shine; with the splendour, with the radiance. Pah. Ver. *ray*.

*xarənaṇhaca-* inst. sg. of *xarənaṇh-* *xarənah-* sb. nt. glory; from *√xar-* Skt. खर्- to shine + *aṇh*, *ah*, noun suffix; especially *kavaēm xarəno* 'the Kavian glory', a divine light or halo supposed to be possessed by kings. See Jack, Av. Gram. § 941. For full details on the word *xarənah-* see Bailey Zoroastrian Problems in the IX Century Books, Oxford, 1943 (First Edn.), 1971 (Second Edn.) pp. 1-51. Pah. Ver. *šarraḥ*; ideogram *gadman*.

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*tam-* acc. sg. m. of the third per. pron. Skt. तम्; him. See Jack. Av. Gram. § 394, 395, 396. p.113. Pah. Ver. pat ān, with a gloss pat dēn dastōṣar i. e. 'through the Dastōṣar of the Religion'.

*surunvata-* inst. sg. m. of *surunvant-*; pr. part. Par. of *√sru-* Skt. श्रु- to hear, to listen; cl. 5; audible, i. e. properly intoned, 'famous' (Kanga); Skt. श्रुवता. See Jack. Av. Gram. § 709 p. 195 and § 821 p. 226. Pah. Ver. pat niṭōxšišnōmand.

*yasna-* inst. sg. of *yasna-* sb. m. worship; from *√yaz-* to worship; Skt. यज्ञ-; with the *yasna*, through the worship.

*zaoθrābyō-* abl. pl. of *zaoθrā-* sb. f. libations, oblations; from *√zu-* to invoke; Skt. होत्रा. The word is especially used in the sense of offering of milk or consecrated water etc. cf. Av. *zaoθrō-bara-* adj. 'offering oblations'. Pah. Ver. pat zōhr.

*yazamaide-* pr. 1 pl. Ātm. of *√yaz-* Skt. यज्- to worship, to adore; we worship, we adore. Skt. यजामहे. This word is very frequently used in the Av. prayers. Pah. Ver. *yazom* = 'I worship'.

*haomayō-gava-* inst. sg. of the comp. *haomayō-gao-* sb. n. with the milk mixed with Haoma-juice; the comp. form is composed of *haomaya-* adj. and *gava-* inst. sg. of *gao-*. In the comp. a is substituted into *ō*. Hence the phrase *haomayō-gava-*.

Various scholars have read this word in various ways :- Some read *haoma*, others *haomaya*, again another group *haomayō*. It is due to the absence of a hyphen (-) between *haomayō-* and *gava* in the various editions edited by various scholars like Prof. Geldner, Westergaard, Anklesaria that has given rise to such conjectures. The function of a hyphen or dash is to indicate that this expression is a compound word. Ervad K. E. Kanga (Av. Dict. p. 565) derives the word *haomayō* from the adjectival form *haomi* and takes it as nom. pl. of *haomi* and translates the word by 'those who perform the Haoma Ceremony'.

Prof. Barth. (Air. Wb. 1735) says that the expression *haomayō* is taken here as loc. for inst. sg. from an adj. form a stem *haomayu-*. See Reichelt Elem. § 426. Dr. Ilya Gershevitch was the first scholar to give the correct form and he says " *haomayō gava* is best explained as instr. of a compound *haomayō-gav-*, in which the first part is the compound form of *\*haomaya* (from *\*haomya-* in accordance with Bth. GIP I. 155.11) 'haoma-ish'. The compound accordingly means 'haoma-ish milk = milk with an admixture of haoma-'. More simply one might have said *\*haomō-gav-* 'haoma-milk'. A close parallel is provided by *aspya-payah-* 'mareish milk = mare's milk', which we find instead of the expected *\*aspa-payah-* ...



There is thus no need to fall back with Bth. on a strange adj. haomayū-, of which haomayō would be the loc. used instead of the instr. " ... "haomayō gava is interpreted by Thieme, ZDMG, 1957, 75 sq. as wrongly divided haoma \*yaogava with -ao changed to -ō in final position. The new word representing an older \*yava-gv-a 'barly milk', would be closely related to OInd. yavāgū. This is a very ingenious suggestion, but it does not require the assumption that the original reading had been tampered with. Moreover, barley-milk is not otherwise mentioned in the Avesta, whereas the blending of Milk and haoma- is well-known Zoroastrian practice (cf. Bth; Wb; s. vv. raēθwiškara- and 5gav-. II, 3 ). Different again is K. Hoffmann's analysis, against which Thieme has raised valid objections, of haoma yō gava as 'with haoma- (instr.) which (nom.) (is [mixed]) with milk (instr.)', MSS, 8 (1956), 23." (Avestan Hymn to Mithra, Cambridge. 1953 p. 163 and p. 322 ).

*barəsmana-* inst. sg. of bsrəsman- sb. nt. barəsma, barsom, the sacred twigs used by the Parsi priests at their religious ceremonies. They are first laid out and then tied up in bundles. The number varies according to the ceremony to be performed. Now a days brass or silver wires are used in place of the twigs. The phrase 'barəsman star' recalls the बरिषः स्तृ of the Vedas and probably these are philologically identical. Pah. Ver. pat barsom.

*hizvō-danḡhaṡḡha-* inst. sg. of the comp. hizvō-danḡhaṡḡha- sb. m. with the wisdom of the tongue, with the skill of the tongue; derived from hizva-hizu- Skt. जिह्वा, 'tongue, speech' and danḡhaṡḡha- Skt. दंस्. 'skill, wisdom' from √dah- to be wise, to be instructed; cf. Av. dāhišta- adj. superl. of dahma- adj. Skt. दंस्तिष्ठ, 'wisest'. Pah. Ver. ūzvān- dānākīhā.

*maḡraca-* inst. sg. of maḡra- sb. m. holy spell, formula of prayer; Skt. मन्त्र-; derived from √man- to think and it has been defined as formulated meditation,, the utterance which was the instrument of thought. The Mantra or maḡra accompanied ritual; an inspired priest would compose such utterances or spells. In the Vedic idiom he was मन्त्रकृत्, a mantra-maker, one who enunciated the mantra 'well-fashioned from the heart'-हृदा आ सुतष्टम् RV. 2.35.2 - which others would recite after him. A phrase in the Gāḡās zərədācā manḡhācā i. e., by means of heart and thought indicates that the same was true for the ancient Iranians, the heart being conceived as the seat of thought-मनस्- Vedic has also an adj. मन्त्रिन् i. e. 'knowing the mantras, and the Prophet Zaratruštra uses often an Iranian equivalent maḡran of himself. cf. Barth. Air. Wb. 1179. The maḡras should be properly uttered so that the rituals which they accompanied should be entirely effective. Pah. Ver. mānsr.



*vaca-ca-* inst. sg. of *vac- vāc-* sb. m. word, speech, voice; from  $\sqrt{\text{vac-}}$  to speak, to say, to announce; saying, formula, prayer. Skt. वाच्- f.; nom. sg. *vāxś*; acc. sg. *vācam*, *vācim*; inst. sg. *vaca*; gen. sg. *vacō*. inst. dat. *vāxś*; abl. du. *vāṣṣibya*; nom. pl. *vācō*, *vaca* (ending a-); acc. pl. *vācō*, *vacasca*, *vāca*; dat. abl. pl. *vāṣṣibyo*; gen. pl. *vacam* ( See Jack. Av. Gram. § 285 p. 83 and Whitney Skt. Gram. § 391 ). Pah. Ver. *goṣiṣn*, with a gloss *avistāk*.

*šyaoθna-ca-* inst. sg. of *šyaoθna- šyaoθana-* sb. nt. action, deed, work, activity; cf. Skt. चैतन- enterprise; from  $\sqrt{\text{šyu- šu-}}$  to move, to strive; *ca* = and. Pah. Ver. *kuniṣna*, ' deed, action ', with a gloss *kār pat yaziṣn i. e. ' ritual acts in the worship or in the Yasna Ceremony '*.

*zaoθrābyasca-* inst. pl. of *zaoθrā-* sb. f. libations, votive offerings, See the word *zaoθrābyō* above. Pah. Ver. *zōhr*, with the gloss *āšnāk*, ' known, familiar. ' Pah. commentator says that this word *zōhr* is so well-known and familiar that it needs no comment.

*aršuvdaēibyasca-* abl. pl. of *aršuxda- arəzuxda-* adj. rightly-spoken, truly-spoken; derived from *arš- arəz-* ( sometimes *arəš-* ) rightly, truly and *uxda-* ppp. of  $\sqrt{\text{vac-}}$  to speak ; spoken, uttered; *ca* = and; Pah. Ver. *ān-ič-i-rāst*.

*vāṣṣibyo-* abl. pl. of *vāc-* sb. m. word, speech. See the word *vaca-ca* above.

*Prayer Yeñhē Hātām-* For translation and notes see Y. X.21. I give below the translation of Prof. Taraporewala which was left out.

" ( That man ) among those-that-are, of whom Mazda Ahura through ( his ) righteousness knoweth ( that he ) verily ( is ) better as regards acts-of-worship- ( and those women ) too of whom ( Mazda Ahura knoweth likewise )- ( all such ), both men and women, ( do ) we revere ". I may add here the Pah. Ver. of *Yeñhē Hātām* Prayer with its translation for the sake of comparison. ' *kē hač hastān ētōn pat yaziṣn apar vēh* [ *ku yaziṣn ān vēh Ōhrmazd xatāō kūnēt* ] *Ōhrmazd ākās hač ahrādīh apākīh čikāmičē* [ *ku čikāmičē kār ut kirpak pat mozd ut Ōhrmazd pātdahiṣn ākās hač ahrādīh dahēt* ]. *Hanja-manīkān narān ut nārikān yazōm* [ *Amhraspandān* ], ' whoso among the existing ones is thus supremely better in the worship [ i. e. that yasna is better which he performs ( in honour of ) Ōhr-Mazd the Lord ]; Ōhrmazd is aware of anything whatever with the help of righteousness [ i. e. Ōhrmazd, cognisant through holiness bestows reward and recompense of any duty and meritorious deed whatever ]; and I revere both males and females relating to the congregation [ i. e. the Holy Immortals ]. '



## Ātaš Nyāiš

### Introductory Remarks

Ātaš Niyāēš or Nīyāyīn is wholly borrowed from Yasna Hā 62 except the introduction and the refrain. In the Ātaš Niyāyēš, the Zoroastrian Prayer to fire, fire is invoked as worthy of worship, worthy of veneration, in the abodes of men. Texts and tradition and practice show that the hearth fire remained an object of cult for Zoroastrians even after Ātaš Varharān and Ātaš Ādarān are established. Practically on the days Ardibehesht, Ādar, Srōš and Behrām Zoroastrians are enjoined to visit these Fire Temples and offer prayers to the Fire by presenting sandal-wood pieces and incense (baoiši). Fuel dry, exposed to light and pure incense (baoiši) should be given to it. The fire of Ahura Mazdā gives command to all for whom he cooks the evening and morning meal. From all he desires a good offering and a wished-for offering and a devotional offering. The fire needs the service of 'one of full age', 'istructed'. It is stated in the Ātaš Nīyāyīn thus : " Fire looks at the hands of all who pass by : what does the friend bring to the friend, the one who goes forth to the one who sits still ".

The Indo-Iranians depended upon fire for light, warmth and cooked food. To this day, worship of the water, the very source of life, is deeply ingrained in Zoroastrians and the offerings are regularly made to the house-hold well or the nearest stream, sea or river. Then if that one brings unto fire either fuel rightly brought, or Baresman rightly spread, or the Plant Hadhanaepata, to him, in fulfilment of his wish, the fire of Ahura Mazdā, propitiated, unoffended, gives a blessing in the following strain :

May a flock of cattle attend upon thee !  
 May a multitude of men attend upon thee !  
 May an active mind and an active spirit attend upon thee !  
 Mayest thou live with a joyous life those nights that thou wilt live !

Ātar or fire corresponds to the Vedic Agni. The Prophet of Iran found the Cult of fire already established in Iran, when he entered upon his divine mission. Of all the elements, he raised fire, or light, to a place of the highest distinction in his Faith. Light in its various manifestations is emblematic of Mazdā. The Iranian word for fire as well as for the yazata presiding over fire is Ātar. Among both the Indians and the Iranians, fire occupies the central position in all rituals. The priest who tended the fire is known by a common name among both the peoples - atharvān and aθravan, literally meaning 'one who tends fire'. A litany is composed in honour of Ātar. The ninth month of the year and the ninth day of the month are named after Ātar. Ātar is most frequently styled the son of Ahura Mazdā in the Younger Avesta texts. Aša Vahišta's



association with the fire continues and they are often mentioned together. As the holiest symbol of his faith, the house-lord prays that the sacred element may ever burn in his house. The Avestan works refer to the *dāitya gātu* 'proper place' for the fire, and the Old Persian Inscriptions speak of the *āyadānā* as the place of worship. The bas-relief sculpture at Naqš-i Rostam over the royal tomb shows an altar with fire on it. Ātar is both the genius of fire and the element fire itself. As the fire dwells in every house, he is constantly spoken of as the lord of the house in the Rgveda. The two concepts are often so mixed up together that it becomes difficult to distinguish between the blazing fire burning upon the altar and the yazata that personifies it. The householders pray that the fire may ever burn and blaze in their house. In the Nīyāyišn to the fire, the faithful are enjoined to feed the fire with fuel that is dry and well-exposed to the light,

Ātar is invoked to grant well-being and sustenance in abundance, knowledge, holiness, a fluent tongue, comprehensive, great and imperishable wisdom, manly valour, wakefulness, an innate offspring worthy to sit in the assembly and work for the renown of his house and village, town and country and for the glory of his country, name and fame in this world, as well as the shining, all happy Paradise of the righteous. Whoso does not treat the fire well displeases Ahura Mazdā. Prophet Zaratuštra blesses King Vištāspa that he may be as resplendent as the fire.

Azra Mainyu has created the inextinguishable crime of burning or cooking nasāk-dead matter, and the Vendidad enjoins capital punishment for those who commit it. Vide Vendidad 8.73,74. We are informed that the Iranians considered it a mortal sin to defile fire by blowing it with the mouth or by burning dead matter over it.

In the Yasna Haptaŋhāiti i. e. the Yasna of the Seven Chapters the Sun and the light of day are described as the visible form of Ahura Mazdā, and in the later Yasna the Sun is said to be His eye. The Prophet Zaratuštra established the fire as the symbol of Truth and made it the focal point of his cult. The second chapter of the Yasna Haptaŋhāiti (Y. 36) is dedicated to the fire, and it is through the fire that Ahura Mazdā is approached by his worshippers. In this chapter, para 3 the author says : 'As fire thou art a joy to the Wise Lord, as the Most Beneficent Spirit art thou a joy to him- for this is thy most efficacious name. The cult of the hearth-fire was common to the Indo-Iranians and it goes back to remote pre-history. Traditionally Zoroastrians have kept ever-burning hearth-fires. For Iranians fire was connected with justice and with Aša. Hence the Zoroastrians style the fire Ardi-behešt- Aša Vahišta and the prayers are offered in the presense of fire by the Zoroastrians. The daily prayers of the Zoroastrians regularly include the Ātaš Nīyāyišn. Fire-worship forms one of the most prominent features of the Zoroastrian Religion. The characterization of Parsi Zoroastrians as fire-worshippers is quite old, as fire played an important role in Zoroastrianism. Ātar is at once an element and a divine being. Like Vedic Agni who bears the epithet *anala* 'the insatiable', Iranian Ātar requires



perpetual and permanent care, and it was regarded as a terrible sin and offence to allow the sacred fire to extinguish in one's house or in the Fire Temple. Yasna 62 emphasises not only the necessity for proper dry fuel and incense, but also the need of proper care by a qualified member of the religious community, whose principal duty is to tend the fire of the hearth and of the Fire-Temples, to please and propitiate the Atar yazata with *baoiḡi-* incense and fragrance and to nourish him with offerings.

Another important and indispensable function of fire was its use in judicial proceedings in regard to oaths and ordeals. Vide *Rašnu Yašt - Yašt 13*. Oaths and covenants are solemnized over the sacred element, fire. Ordeals of molten metal appear to have enjoyed great favour also.





**Text**

*Yasnəmca vahməmca hubərətīmca ušta-bərətīmca vaṇta-bərətīmca  
āfrīnāmi tava ātarš puθra Ahurahe Mazdā. Yesnyō ahi vahmyō, yenyō buyā  
vahmyō nmānāhu māšyākanam. Ušta buyā ahmāi naire, yasθwā bāda frāya-  
zāite aēsmō-zastō barəsmō-zastō gao-zastō hāvanō-zastō.*

**Translation**

I bless unto thee, O Fire, Son of Ahura Mazdā ! the worship and praise, the good offering, the wished-for offering, the devotional offering. Thou art worthy of worship and worthy of praise. Mayest thou be worthy of worship and worthy of praise in the abodes of the people ! May there be happiness unto that man, who will verily worship thee, with fuel in hand, with Barsom in hand, with milk in hand and with mortar ( and pestle ) in hand !

**Notes**

*yasnəmca*— acc. sg. of yasna- sb. m. worship, prayer, act of worship, sacrifice; from √yaz- to worship, to consecrate; Skt. यज्ञ-; ca- encl. part- meaning ' and '. Pah. Ver. yazišn.

*vahməmca*— acc. sg. of vahma- sb. m. adoration, veneration, praise; from 2√van- to win; 1√van- to excel, to surpass; to conquer, to overcome, to vanquish; 2√van- ( Skt. वञ्- ) to win; with pref. ni- to win, to get possession of ( Barth. Air. Wb. 1404 ). Prof. Jack. derives the word from √vaf- to pray; cf. ufyemi in Y. 26.1 and Kanga derives from √vañh- Skt. वस्- to love, to revere. This is chiefly found in the oft repeated formula in the Avesta yasnaica, vahmaica, xšnaoθraica, frasastayaēca. Pah. Ver. niñāyišn with a gloss a-gumāk zōhr i. e. ' ( offered with ) pure libations '.

*hubərətīmca*— acc. sg. of hubərəti- sb. f. good offering; derived from hu- Skt. हु- good + bərəti- abst. noun f. from √bərə- Skt. भृ- to bear, to carry + ca, meaning ' and '. Pah. Ver. hubarišnīh.

*ušta-bərətīmca*— acc. sg. of ušta-bərəti- sb. f. wished for offering, desired offering; derived from ušta- ppp. of √vas- to wish, to desire and bərəti- offering, gift. The term ušta- is 1) adv. ' according to one's will, ' according to one's desire, loc. sg. of ušti- ); 2) as sb. ' fortune, hail, happiness '. Pah. Ver. nēvak-barišnīh.

*vaṇta-bərətīmca*— acc. sg. of vaṇta-bərəti- sb. f. offering of respect or homage; derived from vaṇta- sb. m. praise, homage from √van- to wish and bərəti- ' offering '. There is another meaning to the word vaṇtā- sb. f. Skt.



वनिता 'a loving wife, mistress, woman'. This meaning is not applicable in the context here. Pah. Ver. ādyār-barišnih, i. e., friendly or helping offering, which is further explained by the Commentary yātak-gōβīh, 'intercession for good deeds'.

āfrīnāmi- pr. 1 sg. Par. of √fri- with pref. ā- to satisfy, to propitiate, to court a deity's favour by means of, to bless, cl. 9; I bless, I pray for. Av. frī- Skt. फ्री-; Pah. āfrītan, āfrīnītan; pr. frina- frīn-, fryan-; ppp. frita-, friṭa-. Pah. Ver. āfrīnom. See ā ... frīnaiti, in para 9 below.

tava- gen. sg. of the second per. pron. thy. Skt. तव-. GAv. tavā-. See Jack. Av. Gram. § 390-393 p. 112 for the second per. pron. Pah. Ver. 𐬀 𐬀, 'unto thee'.

ātarš- voc. sg. of ātar- sb. m. fire, the name of the yazat Ādar presiding over the fire; Oh Fire ! See Jack. Av. Gram. § 331 p. 95. Pah. Ver. ātaš.

puθra- voc. sg. of puθra- sb. m. Oh son ! Skt. पुत्र-; OPer. puθra; Pah. pūsar, pūs; NPer. pusar, pūs; Pah. Ver. benman, ideogram for Ir. pus or pūs-

Ahurahe Mazdā- gen. sg. of Ahura Mazdā- Proper Name; , name of God in Zoroastrianism; of Ahura Mazdā, of Lord Wisdom. The word mazdā has been a perplexity to grammarians because the inflection is irregular; and philologists have been divided between those who regard it as having a stem in -āh, and those ( now probably the majority ) who understand it as having a stem in -ā. See Kuiper, " Avestan Mazdā " in IJ. Vol. I. 1957 pp. 86-95 and Prof. Paul Thieme in ' Zaratustra ' ed. by Prof. Benfried Schlerath. Neither interpretation satisfies conclusively all the irregularities; but the divergence of opinion was concerned mainly with the declension of the word, both groups uniting in regarding it as an adj. meaning ' wise '. Prof. A. V. W. Jackson in the late 19th century had interpreted Mazdā as a substantive corresponding with Skt. मेधा- ' mental vigour, perceptive power, wisdom ', and he accordingly rendered Av. Ahura Mazdā's name as ' Lord Wisdom '. The same interpretation was subsequently proposed again by Sten Konow in his erudite paper on " Medhā and Mazdā " contributed to Jha Commemoration Volume, Poona Oriental Series No. 39, Poona 1937 pp. 217-222. He examined the meaning of Vedic medhā, of which he proposed, ' insight ', ' wisdom ' and especially ' prudence ' are English equivalents. On the grammatical side he pointed out that in Khotanese Saka the word urmyasda, i. e. aura mazdā also has irregularities of inflection, which suggest the modification of an ā- stem. He arrived at the conclusion that " Mazdā was to be understood as the proper name of the Iranian supreme god ".



*yesnyō-* nom. sg. of *yesnya-* adj. worthy of worship; derived from *yasna-* sb. m. + *ya-* adj. suf. Skt. यज्ञिय-. See word *yasnamca* above. Pah. Ver. *yaziśnōmand*.

*ahi-* pr. 2 sg. Par. of  $\sqrt{ah-}$  Skt. अस्- to be, to exist; (only Par.) cl. 2; thou art; for the inflection of Av.  $\sqrt{ah-}$  to be. See. Jack. Av. Gram. § 530-539 pp. 145-156 and Whitney Skt. Gram. § 636 and K. E. Kanga Av. Gram. pp. 193-194. Pah. Ver. *hēd*.

*vahmyō-* nom. sg. of *vahmya-* adj. worthy of praise, worthy of adoration; derived from *vahma-* sb. m. praise + *ya-* adj. suf. See notes on the word *vahmāmca-* above. Pah. Ver. *niyāyīśnōmand*.

*buyā-* opt. 2 sg. Par. of  $\sqrt{bu-}$  Skt. भू- to be, to become; mayest thou be; pr. *bu-*, *bv-*, *bava-*, *bva-*; fut. *būšya-*; pft. *bvāv-*, *bābv-*; s-aor. *būš-*; ppp. *būta-*; with pref. *avi-*, *aoi-* to fall to a person's share; with pref. *avā-* to happen, to take place; with pref. *ā-* to fall to a person's share; with pref. *āca-*, *pairica-* to encompass; with pref. *pairi-* to take possession of, to take place; with pref. *frā-* to occur, to happen; with pref. *ham-* to meet. Pah. Ver. *bavēy*.

*nmānāhu-* loc. pl. of *nmāna-* GAv. *dāmāna-* sb. nt. abode, house; from  $\sqrt{dam-}$  to dwell; Skt. दम्- sb. m.; in the abodes, in the houses. Pah. Ver. *andar māu*.

*mašyākanqm-* gen. pl. of *mašyāka-* sb. m. man; of men; derived from *mašya-* sb. m. from  $\sqrt{mar-}$  to die meaning a mortal, a human being, man; Skt. मर्त्य; OPer. Inscr. *martiya*; Pah. *martōm-*; Pah. Ver. *ī martōmān*.

*ušta-* interjection; hail! good fortune, health; its antonym is *sādrā*, meaning 'woe'. The word *ušta* can be both the loc. sg. of the noun *ušti-* 'wish, desire' used adverbially in the sense of 'at one's wish or will' and a nom. pl. of the ppp. *ušta-* 'what is wished for, desired things'. Hence the benediction 'uštate' can mean 'at wish to thee', i. e. 'may it be as thou wishest'. cf. the word *uštāt-* sb. f. i. e. the state of being at one's wish or will. i. e.; the state of happiness. cf. the cognate Skt. interjective particle वषट् which is uttered by the hotṛ priests in Vedic ceremonial. Prof. Ch. Bartholomae (Air. Wb. 417) has taken the word *uštā* throughout as an adv. and has translated 'at will' (nach Wunsch); deriving it from  $\sqrt{vas-}$  to wish, to desire. K. E. Kanga translates the word as 'happiness' or 'prosperity'. Pah. Ver. *nēvak*, 'happy'.

*buyāt-* opt. 3 sg. Par. of  $\sqrt{bū-}$  Skt. भू-; may he be, may he become. See the word *buyā* above. Pah. Ver. *bavāt*.

*ahmāi-* dat. sg. of the dem. pron; unto this; Skt. अस्मै. Pah. Ver. *ō ōy*.



*nairē-* dat. sg. of *nar-* sb. m. man, person; Skt. नर- Pah. Ver. mart.

*yasə-* nom. sg. of rel. pron. *ya-* who; *yas* + *ə* euphonic. See Jack. Av. Gram. §399-402. pp. 113-115. Pah. Ver. *kē*.

*θwā-* (sometimes *θwam-*) acc. sg. of the second pers. pron. thee; Skt. त्वाम्. For second pers. pron. see Jack. Av. Gram. §390 p. 112. Pah. Ver. *tō*.

*bāda-* adv. indeed, verily; sometimes found written as *bāt*; cf. *bāidi-štəm*, adv. 'most certainly, quite verily'. Sogd. B'd; Parth. b'dyst'n; Skt. बत and बाढम् may be cognates. Pah. Ver. *bāstān* 'always, frequently, at all times'.

*frā-yazāite-* pr. subjv. 3 sg. Ātm. of √*yaz-* to worship with *frā-* pref. will worship (with sacrifice, thanks giving, oblations); Skt. यज्ञ-; Pah. *yaštan*. *Yazamaide-* pr. ind. 1 pl. Ātm. = we worship; *yazata-* pr. ind. 3 sg. Ātm. = he worships; *yazāi-* subjv. 1 sg. Ātm. = I will worship; *yazaēša-* opt. 2 sg. Ātm. mayest thou worship. Pah. Ver. *frāč yazēt*.

*aēsmō-zastō-* nom. sg. of the comp. *aēsmō-zasta-* adj. having fire-wood in the hand; derived from *aēsmā-* sb. m. pl. and sg. collect. 'fire-word', 'fuel' from √*ið-* to burn + *ma-* noun suf. and *zasta-*, Skt. हस्त-, Pah. *dast*, meaning 'hand'. Pah. Ver. *ēsm-dast*.

*barəsmō-zastō-* nom. sg. of the comp. *barəsmō-zasta-* adj. having *barəsmān* in hand; derived from *barəsmān-* n. designation of a bundle of sacred twigs used at the religious ceremonies. The *barəsmān* twigs were the twigs of *Haoma* plant used in the ceremonies such as *Yasna*, *Vendīdād*, *Bāz* etc. They are first laid out and then tied up in bundles. The number varies according to the ceremony to be performed. Now a days, brass or silver wires are used in place of twigs. Pah. Ver. *barsom-dast*.

*gao-zastō-* nom. sg. of the comp. *gao-zasta-* adj. with milk in hand; derived from *gao-* milk and *zasta-* hand; Pah. Ver. *bsryh-dast* = *gūšt-dast* = 'with fat in hand'.

*hāvanō-zastō-* nom. sg. of the comp. *hāvanō-zasta-* adj. having the mortar and pestle in the hand; derived from *hāvana-* sb. m. mortar and pestle used for pounding the *Haoma* twigs from √*hu-* Skt. हू- to pound, to press + *zasta-* hand. Pah. Ver. *hāvan-dast*, 'with *hāvan* in the hand'.

All these four words *aēsmō-zastō*, *barəsmō-zastō*, *gao-zastō* and *hāvanō-zastō* are also found in the parallel passage in *Mihr Yašt*- Yt. X. 91.

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## Text

*Dāityō-aēsmi buyā, dāityō-baoiḍi buyā, dāityō-piθwi buyā, dāityō-upasayeni buyā, pərənāyuš harəθri buyā, dahmāyuš harəθri buyā, ātarš puθra Ahurahe Mazdā !*



**Translation**

Mayest thou be provided with proper fuel,  
 Mayest thou be provided with proper incense !  
 Mayest thou be provided with proper nourishment !  
 Mayest thou be provided with proper upkeep !  
 Mayest thou be maintained by a person of full age !  
 Mayest thou be maintained by a pious protector !  
 O Fire, Son of Ahura Mazda !

**Notes**

*dāityō-aēsmi buyā*— comp. verb; mayest thou be provided with proper fuel, derived from *dāityō-* adj. from *dāta-* sb. 'law' meaning 'due, proper, lawful, right, according to usage'. Pah. Ver. *dātiḥā* = 'lawfully, properly' + *aēsmi-* adj. 'provided with fuel'; from *aēsma-* sb. m. 'fuel, fire-wood'. cf. Skt. ईषते. Pah. *ēsm* + *buyā* opt. 2 sg. Par. of *√bū-* to be i. e. 'mayest thou be'. Pah. Ver. *dātiḥā ēsm bavēy* = 'mayest thou have fuel properly'.

*dāityō-baoiḍi buyā*— comp. verb; mayest thou be provided with proper incense; *dāityō-* proper, lawful, *baoiḍi-* adj. provided with perfume or incense; from *√buḍ-* to smell + *buyā* mayest thou be. Pah. Ver. *dātiḥā bōḍ bavēy* = 'mayest thou have fragrance properly'.

*dāityō-piṭwa buyā*— comp. verb; mayest thou be provided with proper nourishment; *piṭwa-* adj. from *pitu-* sb. m. nourishment, food. Pah. Ver. *dātiḥā piṭu bavēy* = 'mayest thou have food properly'.

*dāityō-upasayeni buyā*— comp. verb. mayest thou be provided with proper upkeep or resting place; derived from *dāityō-* proper, lawful, suitable + *upasayeni-* adj. having a resting place, i. e., of a suitable *Ātaš-dān* or *Ādošt* from *√ši-* with *upa-* pref. to lie down. Pah. Ver. *dātiḥā pasayān bavēy*. Here Pah. Ver. has merely transcribed the Av. word *upasayeni*. The word is hapax and K. E. Kanga remarks that this word is of uncertain meaning (Av. Dict. p. 102).

*pərənāyuš harəθri buyā*— comp. verb. mayest thou be maintained by a person of mature age; derived from *pərənāyuš*, of full age, of mature age; from *pərəna-* Skt. पूर्ण- full, complete, mature + *āyu-* Skt. आयु- age; *harəθri-* adj. guarding, protecting from *√har-* to protect, to guard, to keep watch over + *θra-* n. suf. and *buyā* opt. 2. sg. Par. of *√bū-* to be; mayest thou be. Pah. Ver. *purnāy sardār bavēy* = 'mayest thou have a protector or chief of full age'.



*dahmāyuš harəθri buyā*— comp. verb. mayest thou be maintained by a pious sage; derived from *dahmāyu-* *dahma-* sb. m. Skt. दस्म- adj. instructed, wise ( of a real member of the Zoroastrian community ); from √*dah-* to teach, to be instructed; cf. the Av. word *daḥišta-* adj. superl. of *dahma-* Skt. दंशिष्ठ- meaning ' wisest '. For *harəθri-buyā* see notes above. Pah. Ver. *dahmān sardār bavēy* = ' mayest thou have a pious chief or protector '.

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## Text

*Saoci-buye ahmya nmāne,*  
*maṭ saoci-buye ahmya nmāne,*  
*raocahi-buye ahmya nmāne,*  
*vaxšaθe-buye ahmya nmāne,*  
*darəyem-ciṭ aipi zrvañam upa sūraṃ*  
*frašō-kərətīm, haḍa sūrayā vaxhuyā frašō-kərətōiṭ.*

## Translation

in order to be burning in this house,  
 in order to be ever burning in this house,  
 in order to be blazing in this house,  
 in order to be increasing in this house,  
 even over ( aipi ) a long period until the mighty Renovation ( nay )  
 including the mighty good renovation.

## Notes

*saoci-buye*— inf. ' in order to be aflame, in order to be burst in flame; derived from √*saoci-* ( var. *saoce* ) burning; √*suc-* to burn and *buye-* √*bū-* to be. In Avesta *y* takes the place of *v* between *u* and *e* by dissimilation; e. g. *duye*=two, Skt. द्वे; *mruye*= I speak, Skt. ब्रुवे; *tanuye* > *tanvē*, for the body; *buye* to be, Skt. भुवे; Av. *uye*, both ( for *uve*, *uwe* ), Skt. उमे-. See Jack. Av. Gram. § 190. Pah. Ver. *sōzak bavēy* = ' thou art burning '.

*ahmya nmāne*— loc. sg. of the dem. pron. *a-* and *nmāna-* sb. nt. in this house. cf. Y. Hā 60.2. *ahmi nmāne*. Pah. Ver. *andar ēn mān*.

*maṭ-saoci-buye*— inf. in order to be ever burning; *maṭ*, Skt. स्मत्, adv. always, for ever; (2) *maṭ-* prep. with inst. abl. gen. = together with; *saoci-buye-* see notes above. Pah. Ver. *hamēšak sōzak bavēy*.



*raocahi-* buye- inf. in order to become shining, for becoming brilliant; *raocahi-* from  $\sqrt{ruc-}$  to shine, to be bright; Pah. Ver. *rōšn bavēy*.

*vaxšaθe-* buye- inf. in order to be increasing; *vaxšaθa-* sb. from  $\sqrt{vaxš}$ , to grow, to increase. Pah. Ver. *vaxšak bavēy*.

*darəṭəm-ciṭ-* acc. sg. of *darəṭa-* *darəga-* adj. Skt. दीर्घ- meaning 'long' and *ciṭ-* encl. part. even, too. Pah. Ver. *dērang*.

*aipi-* prep. ( with acc., loc. ) Skt. अपि- upon, after, for, in. Pah. Ver. *tāk*, 'till, upto'.

*zrvānəm-* acc. sg. of *zrvāna-* sb. m. time, period; from  $\sqrt{zru-}$  to move Pah. Ver. *zauān*.

*upa-* (1) prep. with acc. towards, to, by, near ( of space ); about, at ( of time ); with loc. ' by, at, in ' ( of space ) (2) verbal pref. Pah. Ver. *apar pat*.

*sūram-* acc. sg. of *sūrā-* adj. f. strong, powerful, mighty. Skt. शूर-; from  $\sqrt{sū-}$  to swell, to increase; cl. 4. Pah. Ver. *ān i aβzār-* 'the powerful'. There is a second meaning of Av. *sūra-* Skt. शूरा-, a weapon, an implement. cf. *Ṁaršēt Niṭāyīšn* 8. See Kanga Av. Dict. p. 529 s. v. 2 *sūra*.

*frašō-kərətīm-* acc. sg. of *frašō-kərətī-* sb. f. Resurrection, Renovation; derived from *fraša-* 'suitable, fit, renovated' + *kərətī-* sb. from  $\sqrt{kərə-}$  to do, to make, Skt. कृति-; Renovation of the Universe, a new dispensation in which the world will become perfect at the last day. cf. OPer. *fraša-*. Pah. Ver. *fraškart- kartārīh*; *haḍa sūrayā vaṇhuyā frašōkərətōiṭ-* this clause seems to be an interpolation and seems to have been added by a later hand in the text.

*haḍa-* (1) adv. Skt. सदा, always, ever, everytime; (2) adv. Skt. सह, together with, alongwith, jointly, in conjunction with. Here in this context ( 2 ) is suitable. Pah. Ver. *tāk*, 'upto, until'.

*sūrayā-* gen. sg. of *sūra-* adj. f. strong, powerful, mighty. See *sūram-* above. Pah. Ver. omits translating this word.

*vaṇhuyā-* gen. sg. of *vaṇhu-* f. good, excellent. Pah. Ver. *šapīr* = Iranian *vēh* = 'good'.

*frašō-kərətōiṭ-* abl. sg. of *frašō-kərətī-* Renovation; abl. sg. used in the sense of gen. sg. See notes on the word *frašō-kərətīm* above. Pah. Ver. *ān fraškart- kartārīh*.

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**Text**

*Dāyā mē ātarš puθra Ahurahe Mazdā ! āsu xāθrəm, āsu θrātīm, āsu jītīm, pouru xāθrəm, pouru θrātīm, pouru jītīm, mastīm, spānō, xšviwṛəm hizvqm, urune uši, xratīm pascaēta masitəm mazāntəm apairi-āθrəm; nairyam pascaēta haṃ-varātīm.*



## Translation

Grant unto me, O Fire, Son of Abura Mazdā ! well-being immediately, sustenance immediately, success immediately, well-being in abundance, sustenance in abundance, success in abundance, knowledge, holiness, a fluent tongue, understanding for the soul and afterwards wisdom ( which is ) comprehensive, great, imperishable; and finally manly valour.

## Notes

*asu-* adv. swiftly, immediately; Skt. अस्वः; Pah. tēž.

*šāθrəm-* acc. sg. of *šāθra-* sb. nt. comfort, happiness. Pah. Ver. šārīh. Etym. doubtful *šā* + *āθra* ? cf. *vīspō-šāθrəm* in Y. 9.19; its antonym is *dūžāθrəm* Y. 8.8.

*θrāitīm-* acc. sg. of *θrāiti-* sb. f. nourishment, sustenance, protection; from *√θrā-* to nourish, to protect + *ti-* abst. noun suf. Pah. Ver. *srāyīšnīh*.

*jīitīm-* acc. sg. of *jīiti-* sb. f. (1) life; from *√ji-* shortened form of *√jiv-* to live, Skt. जीव्- (2) success, victory; *√ji-* Skt. जि- to win. Here I translate the word by 'success, victory'. Pah. Ver. *zādišnīh* = 'life.'

*pouru-* sometimes *paouru-* adj. much, abundant, many, full. Skf. पुर. (2) *pouru-* adv. much, abundantly. Pah. Ver. *purr*.

*mastīm-* acc. sg. of *masti-* sb. f. knowledge, from *√mand-* to impress upon the memory. The word is evidently used in the sense of spiritual wisdom and the joy that arises from it. cf. NPer. *mastī*, 'religious ecstasy.' Pah. Ver. *frazānakīh*, 'sagacity', with a gloss *ku tāk frazām ī kār ut dātistān dānom*, i. e., 'so that I may know the end of duty and justice'.

*spānō-* acc. sg. of *spānah-spānah-* sb. nt. 'holiness, sanctity' (Barth.) 'increase, prosperity' (Kanga). Pah. Ver. *aβzōnikīh*, 'increase, bountifulness', with a gloss *ku tāk hač čīš ē vas čīš dānom*, i. e. 'so that from one thing I may know many things'.

*xšviwram-* acc. sg. of *xšviwra-* adj. swift, quick, fluent, voluble; from *√xšviw-* *xšvip-* Skt. क्षिप्- to hasten, to fling, to pierce. The form is irregular. The correct form should be *xšviwram*. cf. Barth. Air. Wb. 563. cf. *xšviwi-išu-* sb. m. lit. having swift arrow (Yt. 8.6; Yt. 10.102 : Yt. 17.12.); the swift archer; here *xšviwi-* is the sideform of *xšviwra-*. cf. *xšviwrāspa-* the name of an illustrious personage of Ancient Iran. Vide. Yt. 13.111. Pah. Ver. *šēpāk*.

*hizvam-* acc. sg. of *hizvā-* Skt. जिह्वा- sb. f. meaning tongue; also word *hizū-* sb. m. is noticed in Avesta for tongue. Pah. Ver. *uzvānīh*.

*urunē-* dat. sg. of *urvan-* sb. m. soul, spiritual part of the human being; derived from *√varə-* *var-* to choose, Skt. वृ-; + *van*, n. suf. Pah. Ver. *rōβān*; *rvān*.



*uṣi-* acc. sg. of *uṣ-* sb. nt. ear, hearing i. e., perceptive faculty, intellect, intelligence. Pah. Ver. *ōṣ*.

*xratūm-* acc. sg. of *xratu-* sb. m. wisdom, reason. Skt. कृतु-. Pah. Ver.

*xrat*.

*pascaēta-* adv. then, afterwards, Skt. पश्चात्, cf. *pasca*, Skt. पश्च, adv. behind ( of space ); then, afterwards ( of time ). Pah. Ver. ideogram *āxar*; Ir. *pas*.

*masitām-* acc. sg. of *masita-* adj. m. derived from *mas-* adj. large, extensive, widespread + suf. *ita-* which appears in a few adjectives; e. g. *zairita-* Skt. हरित- golden, yellow; *raoḍita-* red; likewise in the hapax participial adjective Av. *darṣita*, emboldened, daring (  $\sqrt{\text{darṣ-}}$  Skt. दृष्- to dare ) Y. 57.11. See Jack. Av. gram. § 786, note 1, p. 219 and § 712 p. 196. cf. *masitām-* acc. sg. f. Y. 65.3; Yt. 5.3; Yt. 13.6; *Ābān Nīyāyīśn* 4; *masitō-* Yt. 14.41; *masitā-* Yt. 10.30. Pah Ver. *mas*.

*mazāntm-* acc. sg. of *mazant-* Skt. महत्- great, big, ample, copious, noble. Pah. Ver. strangely translates this Av. word by *šapīr-* Ir. *vēh*, meaning 'good'.

*apairi-āθrēm-* acc. sg. of *a-pairi-āθra-* adj. m. imperishable; derived from *a-* neg. particle not + *pairi-* pref. +  $\sqrt{\text{āθ-}}$  to ruin, to perish, to destroy + *ra-* suf. Kanga ( Av. Dict. p. 23 ) translates "not decreasing". The word is hapax legomenon. Pah. Ver. omits translating this word.

*nairyām-* acc. sg. f. of *naiyā-* adj. manly, heroic; Skt. नय- from *nar-* sb. man, male; qualifying the noun *hām-varēti*.

*hām-varētīm-* acc. sg. of *hām-varēti-* sb. f. courage, bravery, valour; derived from *hām*, adv. Skt. सम, together; also a verbal pref. +  $\sqrt{\text{verə-}}$  Skt. वृ- to cover, to protect. Note that this word is always used with *nairya*. i. e. manly. cf. Y. 57.33 *hām-varētitivātō-* adj. 'endowed with manly courage'. Yt. 10.66 ( Mihr. Yt. ) *naire hām-varētiš* = 'manly valour'. Pah. Ver. *ham martāzakīh*.

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Text

*Frədwō-zəngəm, a-šatnyām θrišūm asnām-ca xšatnyām-ca asitō-gātūm, jaṭaurūm, tuθrušəm, āsnām frazaiñtīm, karšō-rāzəm, vyāxanqm hām-raoḍəm, hvāpəm. qžō-būjem, hvīrəm; yā mē frādayāt umānəmca, vīsəmca, zañtūmca, daxyūmca, dañhy-sastīmca.*



## Translation

( Grant unto me, Oh Mazda ! ) an offspring with feet lifted up, sleepless [ one-third of the days and nights ], wakeful while lying on bed, bringing to maturity, nobly born, prescribing the laws to the country, eloquent, thoroughly-developed, possessed of good works, delivering from distress, of good intellect, that may cause to prosper my house, clan, town, country and the renown of the country.

## Notes

*ərədwbō-zəṅgām*- acc. sg. f. of *ərədwbō-zəṅgā*-adj. firm-footed, steady, with feet lifted up; derived from *ərədwa-* *ərədva-* *ərəθwa-*, lifted up, raised on high, Skt. ऊर्व- + *zəṅga-* foot; lit. with drawn-up shanks. cf. *ərədvafšnā* adj. ( Hādoxt Nask II a ) with prominent breasts; *fšnā*, another form of *fstāna*; *ərədvō-āṅhana* ( Vend. 5.1! ) " the head elevated or set upright by putting a pad below it "; *ərədwbō-drafsa-* ( Yašt I. 11 ), ' with uplifted banners ' ; see Yt. X.61. *ərədwbō-zəṅgām*. I. Gershevitch remarks : " cf. Ved. *ūrdhvasthā-* Ossetic *urdugistaeg* etc. most recently discussed by Bailey, TPS. 1954, 129. There is, however, an ingenious alternative interpretation suggested by K. Geldner which Bartholomae was perhaps wrong in condemning. In Y. 62.5 ( *nairyām ... hamvaraitīm ərədwbō-zəṅgām aṣafnyām asitō-gātūm jaīaurūm* ), as Geldner pointed out, the contrast of manly valour being ' awake ' although ' lying on a couch ' suggests, that the two preceding words express a similar contrast, ' not sleeping ' although ' in a position of rest ' ( lit. with drawn-up shanks ). Accordingly Geldner, referring to the parallel Skt. expression *ūrdhvajānu(ka)* ' raising the knees ( = sitting ) ' translated our passage *den auch wenn er ruht, wachsam* ". ( The Avestan Hymn to Mithra, Cambridge, 1959. p. 210 ). Pah Ver. *stēnik zangīh-* ' firm-footedness ', with a gloss *ku-m kār hac pādveh tōṣānāt kartan*. ' so that I may be able to perform duties well with my feet '.

*a-ṣafnyqm-* adj. acc. sg. f. of *a-ṣafnyā-* sleepless; derived from *a = not* + *ṣafnya-* sleeping from *√ṣap-* Skt. स्वप्. Pah. *ṣaftan*, ' to sleep ' ; *ṣafna-* Skt. स्वप्न-, Lat. *som-nus*, Fr. *sommeil* ' sleep ' + *ya-* adj. suf. cf. Yt. XIX. 39; Yt.X.7, *aṣafnəm*. Pah. Ver. *a-ṣāb*, with a gloss *ku tāk apar hac dēnik nē xufsom*, i. e. ' I do not sleep beyond what is enjoined by the Religion '.

*θriṣūm-* acc. sg. of *θriṣva-* num. one third from *θri-* num.+*ṣva-* a third, suf.; a third ( part ); multiplicative adverbs are formed by adding suffix *-vant* to the numerals; e. g. *biṣvat-* two-fold, *θriṣvat-* ' three-fold '. See Jack. Av. Gram. § 376. p. 108. In § 827 Prof. Jackson remarks : " A few other secondary suffixes occur sporadically and may for convenience be mentioned here.

...38...



Suffix. Av. šva- in numerals, θrišva- 'a third', caθrušva- 'a fourth', Paṇṭaṇhva- 'a fifth' (Ys. 197). See Kanga Av. Dict. p. 235, s. v. θrišva. Pah. Ver. srišvatak.

asnqm-ca- gen. pl. of asna- sb. nt. day; of the days. Skt. अह्नः. Pah. Ver. ī rōč ī rōz, of the day; ayan-ayar- mean 'day'. Orig. dazan- day, day-time. cf. Vend. 4.45; maiḍyāi asnaṃca xšafnaṃca avanhabdaēta, "he should sleep in the middle part of the days and nights".

xšafnaṃ-ca- gen. pl. of xšapan- (also xšapar-) sb. nt. night; of the nights; Skt. क्षप. Pah. Ver. ī šap, with a gloss vēš nē vē xufsom cēlōn ka ander dēn goft ēstēt, i. e. "I may not sleep more than what is enjoined (lit. is said) in the Religion". I think the phrase θrišūm asnaṃca xšafnaṃca seems to be an interpolation and as such may be inserted in the square brackets. This phrase amplifies the meaning of the word a-xafnyam.

āsītō-gātūm- acc. sg. of āsītō-gātu- adj. while lying on bed, sitting on the couch; āsita- ppp. of √si- to lie down; cl. 2. with ā- pref. + gātu- place, couch, bed. Skt. शी-. In Vend. 3.24 we get the form saēta- impft. 3 sg. Ātm. Pr. part. Ātm. is šayamna- The word āsītō-gātūm- is hapax legomenon. Pah. Ver. tež hač gās = 'quick from bed', with a gloss tāk-am tēž hac bñšasp bē toβānāt būtan i. e. "so that I may be able to arise myself quickly from bñšasp- lethargy, or sleep". It seems from the Pah. Ver. that the translator must have read āsištō- gātūm. The word āsištō- is seperl. of āsu, meaning 'swiftest, quickest, most prompt'.

jaļāurūm- acc. sg. of jaļāurvah- adj. pft. part. Par. of √gar- to awake; watchful; redupl. jaļār + vah- pft. part. Par. term. cf. Skt. जागरक-, cf. Yt. X (Mihr Yašt). 7 : jaļāurvāṇhəm and Yt.X.141 : jaļāurūm as in this para. Pah. Ver. jēļārīh. y y h r y h, wakefulness, abst. n. with a gloss ān ī pat dast apāyēt kartan- meaning 'one ought to perform that which (is) in (his) hand'. See xaršēt Niļāyišn 6 where Av. word jaļāurvāṇhəm is translated into Pah. jigar- wakeful, vigilant. Pah. Ver. is a mere transcription of the Av. word.

tuθrušam- acc. of tuθrušā- adj. f. fully developod, fully grown; from √θruš- to bring to maturity, to make perfect, to ripen, to protect, to nourish, "that give support" (Dhalla). cf. θraošti- sb. f. maturity, end. √θruš is a secondary form from √θru- to bring up, to nourish. Pah. Ver. ān i nām -būrtār ī parvartār = the promulgator of the name (of the family), the nourisher or preserving the father's name and the protector.

āsnaṃ- acc. sg. of āsnā- f. adj. innate, inborn, natural; from √zan- to be born with pref. ā- "nobly born". Prof. Bailey (Zoroastrian Problems



in the IX Century Books. Oxford- 1943, 1971, p. 10 f. n. ) remarks : " āsna- 'nobly born', representing, as proposed BSOS VI- 953, an OIran. āzna-, corresponds in meaning to Mid. Pers. āzāt, āzātak, Khotanese āysāta-, and Skt. ājāni- 'noble origin', ājāneya- adj. used of horses in the Mahābhārata; in Pāli ājāniya is used of horses and in a Prakrit form as a loan-word in Khotan āyāmnī "

The word is generally found associated with xratu- in the phrase āsnō-xratu- of innate wisdom as opposed to gaošō-srūtō-xratu- lit. wisdom acquired through the ears. Pah. Ver. āsnūtak, āsnītak 'noble, pure'.

*frazaiṇtīm-* acc. sg. of frazaiṇti- sb. f. progeny, child, offspring; from √zan- to be born with fra- pref. Pah. Ver. frazand- 'child, son, offspring'.

*karšo-rāzām-* acc. sg. of karšo-rāzah- adj. f. prescribing the laws to the country, regulating the furrow or boundary line; derived from karša- 'line drawn on the ground, a furrow', from √karš- Skt. कृष्, Pah. kašītan, NPer. kašīdan, kištan, '(1) to draw (2) to draw circles or furrows, to plough' and rāzah- 'religious doctrines or mandates, laws'; here the base is rāza- rāzā- f. from √rāz- to arrange, to administer. See Yt. X. 61 : miθrām karšo-rāzaṇhām; here the word rāzaṇhām- is acc. sg. m. "director of boundary lines" (Ilya Gershevitch, Avestan Hymn to Mithra p. 102-103; p. 210). Pah. Ver. kēšvār virāḡ, 'adorning the country, organizer of the regions'.

*vyāxnaṇ-* acc. sg. of vyāxna- vyāxana- adj. eloquent; vi + √yāk. IE-yek- 'to declare solemnly'. The Avestan word vyāxana is pre-eminently used in the Yašts, where it occurs eleven times. Besides, it appears once in Y. 62.5 and twice in the Vendidad (V. 22.7, 13) where it is an epithet of the yazata Nairyōsaṇha. Bartholomae translates the word by "speaking to the assembly; eloquent". (Air. Wb. 1477) from the word vyāxa- sb. m. 'assembly, meeting'. In Yt. 14.46, the hapax word vyāxanya- adj. occurs meaning 'advising the assembly'. Ilya Gershevitch translates vyāxanām "challenging". Prof. F. B. J. Kuiper remarks : "since, however, Indo-Iranian verbal roots ending in a guttural always have the corresponding palatal before the morpheme -ana (cf. Av. raocana-, aojana-, anaēzana-, azana-). Wackernagel suggested to take vyāxana- as [v(i)yāxna]; See Festgabe Jacobi. p. 5, 1926". For further details, see IJ. Vol. IV. No. 4, 1960, Kuiper- 'The Ancient Aryan Verbal Contest pp. 241-249'. Pah. Ver. hanjamanīk.

*hām-raoḡm-* acc. sg. of hām-raoḡa- adj. f. thoroughly developed, Skt. संरोहः; derived from hām- Skt. सम्- 'together' also a verbal pref. + raoḡa- stature, form, growth; from √ruḡ- to grow. There are other forms of Av. hām. viz. ham, han, hən, ha; Gāḡic forms hām, hən, hēmā, hē, ha, adv. Skt. सम्-



a pref. implying 'together with, completely, wholly', cf. ham- varətim- above.  
Pah. Ver. ham-rūst.

*hvāpam-* acc. sg. of *hvāpah-* adj. working or creating well (of gods); active, industrious (of man); correct text would be *hvāpanham-* f. here the word is declined according to ā- base, *hvāpā-*. cf. Av. *hvapah-* adj. Skt. स्वप्- meaning 'doing good works or acts; *hvā-* prefixed to nouns is equal to *hu-*; *hvā + āpah-* Skt. आपस्- sb. nt. Kanga (Av. Dict. p. 609) takes it as acc. sg. of *hvāpā-* comp. adj. another form of *hvapanh-* and translates "possessing intrinsic merit, well-skilled; working wonders", cf. Y. 44.5 : *hvāpā-*; cf. Yt. X.92. and Yt. X.10. Taraporewala (Divine Songs of Zarathuštra, 1951 p. 473) remarks : " *hvāpā* 1/1 mas. The word is *hvapah*, skilful artist lit. good worker. Barth. (Av. Wb. 1853) compares it with the Vedic word *āpas* (neu.) which means 'religious ceremony' and is found in RV. i. 178.1 and iv.38.4. In Skt. we have two words *āpas* and *apās* (differing only in the accent); the former neu. and means 'work' (Lat. opus) and the latter is an adj. and means 'skilful', or 'clever'. When mas. the word *āpas* also means 'master worker' (Grass. Wb. 74). We also get in Skt. *svāpas* (used as an adj.) in the sense of 'skilful' and sometimes as a mas. noun. meaning 'good artificer'. This word *svāpas* is used specially to designate a 'cartwright' or a 'poet' (ibid 1626-27). Thus in RV. iv. 56.3. We have *sá it svāpā bhúvaneṣu āsa yá imé Dyāvā- pṛthivi janāna* (surely he, the clever artificer exists in the spaces, who hath created these Heavens and this Earth). In the Av., too, we find *hvapah*, the exact equivalent of *svāpas*, in Yas. 37.2. And in Yt. 10 (Mihr) 54 we get *hvapah* while in verses 10 & 92 of the same Yt. we get *hvāpah* (Barth. Av. Wb. 1847 under *hvapah*). In Yas. 62.5 the word *hvāpah* is used as an adj. describing the progeny one prays for from Ātar". Dr. Ilya Gershevitch (The Avestan Hymn to Mithra, Cambridge 1959 p. 237) remarks : *hvāpah-* is an epithet of Ahura Mazda, *āsna frazaintiš*, 'noble progeny', and according to our interpretation above, p. 208, *vaðre yaona* 'wedlock'. It is translated on several occasions by Pah. *ṣāpar*, which also translates *ṣāpara-* its own Av. forbear. *ṣāpara-* is found as epithet of Aši-, the *fravašis*; *frazaintiš* (without *āsna*) and *zā* 'the earth'. Its meaning may thus be near to that of *hvāpah-*, and Bth.'s tentative etymological connection of the two words is likely to be correct. In the Škand Gumānik Vičār. Pāzand *ṣāwar* occurs as opposite of *anāmurž* 'merciless' in XII.12, and is followed immediately by *awaxšāyišn* 'mercy' in X.23, XI.4; P. de Menasce accordingly translates it by 'clement', *généreux*, and the abstract *ṣāwarī* by 'compassion'. The meaning 'liberal, generous' would fit the Av. contexts of both *hvāpah-* and *ṣāpara-*, and 'forgiving' in Middle Iranian may be



understood as a semantic development of 'generous'. If this analysis is correct, hvāpah is not likely to be related to OInd. āpas- as Barth. thought. Perhaps one should rather think of Ved. āpi 'friend, ally' ἡπιος ἐπιός, 'benevolent, friendly'; Prof. S. Insler (The Gāthās of Zarathustra, Leiden, 1975, p. 66) translates the word hvāpā in Y. 44.5 by "craftsman". Dr. Dhalla (The Nyaiches or Zoroastrian Litanies, New York 1908, p. 168-169) translates the word in question by "possessed of good works". Pah. Ver. xāpar, 'benevolent, compassionate, beneficent'.

qzō-būjim- acc. sg. of qzō-būj- adj. delivering from distress or captivity; comp. of qzah, qzajb- sb. nt. Skt. अङ्ग- narrowness, distress, affliction, calamity; from √qz- to tie, to bind + √būj- to deliver, to set free, to save; cf. Yt. 13.134 : āsnayāśca paiti vanhuyā frazantōiš danrayā vyāxanayā xšōiθnyā, spiti-dōiθrā qzōbūjō hvīrayā, i. e. 'for the progeny having innate wisdom, good, wise, famous, ruling, white-eyed, relieving from distress, heroic' cf. V. 7.3 : qzō-jataca- 'smitten by calamity; killed by distress'. Pah. Ver. hač tangih bōxtārīh, with a gloss hač dōšaš, i. e. 'deliverance from distress, i. e. from hell'.

hvīrqm- acc. sg. of hvīrā- adj. f. made up of hu- good and vīra- sb. nt. understanding. cf. Pah. vīr- "intellect; of good intellect or of good understanding". Alternatively the word may be translated 'courageous', 'heroic' when derived from hu- good and vīra- a brave man, a hero. Pah. Ver. hu-vīr 'of good understanding' which is further explained by the gloss 'ku apāyišnik ī purr-šnāsak pat ān ī pas pas apāyēt kartan = i. e. 'seemly and fully cognisant of what is to be done in the future'.

yā- nom. sg. rel. pron. f. who. Pah. Var. kē.

mē- gen. sg. of first pers. pron. my. Pah. Ver. ān ī man.

frādayāt- opt. 3 sg. Par. of √frād- to increase, to prosper; may increase, may prosper; √frād- frād- (comp. of √dā- + frā-) to further, make flourish; pr. frāda- frāda-; iter. frādaya-. cf. Y. 10.4 frādaēša- 'mayest thou grow, mayest thou flourish or prosper'. Prof. Thieme (Prof. Turner Jubilee Volume I 1958. 157) derives the word frād from fra-ard (by dissimilation). Pah. Ver. frāxēnāt, 'may enlarge, may make prosper.'

nmānəmca- acc. sg. of nmāna- sb. nt. house, abode, residence; GAv. dāmāna-; from √dam- to dwell, to reside; cf. Skt. दम-; OPer. māniya; Pah. mān; NPer. mān; ca- encl. part. meaning 'and'.

vīsəmca- acc. sg. of vīs- sb. f. village, clan; Skt. विश-; OPer. viθ; Pah. vīs; Lat. vicus. For full declension of this word see Jack. Av. Gram. § 279. Pah. Ver. ut vīs.



*zan̄tūmca-* acc. sg. of *zan̄tu-* sb. m. town ( union of villages ); district cf. Skt. जन्तु- ' creature, living being, man '. Pah. Ver. ut zand, ' and district, tribe '. cf. Y. 26.1 *zan̄tuma-* adj. ' belonging or presiding over the tribe or district. '

*daxyūmca-* acc. sg. of *daxyu-* sb. f. land, province; another word for *daxyu-* is *dañhu-* or *daiñhu-*; cf. Y. 26.1; *daxyuma-* adj. ' belonging to the land, belonging to the province '; cf. OPER. *dāhyu-*; Pah. Ver. MTĀ, ideogram or Semetic word for Ir. deh.

*daiñhu-sastīmca-* acc. sg. of *daiñhu-sasti-* sb. f. " command of countries " ( Ilya Gershevitch ); " fame or celebrity of a land " ( Barth. Air. Wb. 682 ). The word *sasti-* means both " praise " and " command, order ", Lat. imperium. Prof. James Darmesteter had recognized in the term *daiñhu-sasti-* a word meaning " Empire ". It was J. Hertel who associated with *daiñhu-sasti-* the *daxyunam fratēmadātō* of Mihr Yašt 18 which he rendered by " Oberherrschafter der Länder ". Ilya Gershevitch remarks : " As the context of st. 87 does suggest that *daiñhu-sasti* is used in the sense of ' empire ', it will be appropriate to interpret the compound, which theoretically could be taken in the sense of ' command of the country ( sing. ); as meaning imperium regionum ( plur. ) ". For further details see, " The Avestan Hymn to Mithra ", by Ilya Gershevitch, combridge, 1959 pp. 296-299. cf. Mihr Yašt ( Yt. X ) paras 18 and 87.

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## Text

*Dāyā mē ātarš, puθra Ahurahe Mazdā ! yā mē aṇhaṭ̄ afrasāṇhā nūrēmca yavaēcatāite, vahištəm ahūm āšaonəm raocāṇhəm višpō-ṣāθrəm, zazz̄-buye vaṇhāuca mižde, vaṇhāuca sravahē urunaēca darōle havāṇhe.*

## Translation

Mayest thou grant unto me, O Fire, Son of Ahura Mazdā, the bright and all glorious Paradise of the righteous whereby there will be compliance with my wish, now and for ever, so as to attain to good reward, good renown and to long blessedness of my soul.

## Notes

*yā-* inst. sg. of rel. pron. f. whereby. Pah. ān kē, ' that which '.

*aṇhaṭ̄-* impft. subj. 3 sg. Par. of √ah- to be, may be; shall be; √ah+a subj. + ṭ impft. 3 sg. termination. Skt. अस्त-. Pah. Ver. hāt, ' will be '.



*āfrasāṅhvā-* nom. sg. of *āfrasāhvant-* adj. "complying with a person's wish" (Barth. Air. Wb. 101-102); derived from *ā-* frā. pref. + *saṅhū-* sb. f. from *√saḥ-* to utter, to proclaim, to announce, meaning order, command + *vant-* poss. suffix; *saṅhvant-* adj. *saṅhūvant-* K. E. Kanga (Av. Dict. p. 37) reads *afrasāṅhā* and takes it as nom. sg. of *afrasāṅhā-* sb. and translates "an instructor, a preacher," deriving from *√saṅh-* with *ā* pref. Darmesteter translates "although we may not be worthy of it" based on Neryosang Skt. Ver. "ayōgyatā". Pah. Ver. *afrač-sačišn*, "(1) permanence, imperishableness (2) unfittingness, unsuitableness". cf. Y. 52.1: *āfrasāṅhaitīm*. cf. Uzyeirin Gāh- Gāh III.6 *afrasāṅhamca* *šāθrəm* *yazamaide*. See Avesta Fragment Pursišnihā or Tehmuras Fragments 37: *pascaēta azəm yō Ahurō Mazdā havāi urune urvāsma daēsayēni vahištəmca ahūm anaīraca raocā afraśaṅhamca* *šāθrəm*; i. e. afterwards I who am Ahura Mazdā will show bliss to his soul, Paradise, Endless Lights and permanent comfort. Here Pah. Ver. translates the word *afrasāṅhamca* by *ān i a-sačišn* < *īk* >, eternal or permanent bliss (*šāθra-*). A Zoroastrian Catechism by K. M. Jamasp Asa and Helmut Humbach Part I. Text, Translation, Notes. Wiesbaden. 1971 p. 58 ff. Prof Humbach translates the word in question by "unlimited". Also see Darmesteter, Le Zend Avesta III. 69 and Dhabhar, Translation of the Zand-ī Khūrtak Avistāk, published by the K. R. Cama Oriental Institute, Bombay, 1963 pp. 76-77 f. n. 12.

*nūrəmca-* adv. now, just now. cf. Av. nu, Skt. नू, नृ; also we come across in Avesta *nūram*, meaning 'now' 'just now'; vide Yt. 8.15 and Yt. 13.54. There is another meaning of the word *nūrəm*, viz. "craftily, cunningly" noticed in *Ābān* Yt. (Yt. 5). 50 and *Zamyāt* Yt. (Yt. 19). 77. Pah. Ver. *nun-ič*, 'even now'.

*yavaēcatāite-* dat. sg. of *yavaētāt-* sb. f. everlastingness; and forever, with tmesis instead of *yavaētātāēca* cf. the phrase *yavaēca yavatātāēca* = for ever and ever; Lat. *saecula saeculorum*; derived from *yu-* sb. nt. meaning 'continuance'; dat. sg. *yavōi*, *yavē* with *vispāi*, meaning 'for ever and ever'. Mark the insertion of enclitic particle *ca* between *yavaē* and *tāite*. Pah. Ver. *ut tāk ō hamē hamē-rōβišnih* 'and upto eternity and till eternity'.

*vahištəm-* acc. sg. of *vahišta-* adj. superl. of *vohu*, *vanhu-* best; compar. *vahyaṅh-* better. Skt वसिष्ठ. Pah. Ver. *pahlōm*.

*ahūm-* acc. sg. of *ahu-* *aṅhu-* sb. m. world, existence, being; from *√ah-* to be, to exist; Skt. अयु-. Pah. Ver. *aṅān*. The two words *vahištəm* *ahūm* are invariably found together in the special sense of 'the world of the righteous hereafter', i. e., 'paradise, heaven'. The Persian word *bihisht* is used in exactly the same sense and is derived directly from Av. *vahišta-*.



*ašaonqm-* gen. pl. of *ašavan-* adj. Skt. ऋतावन्- holy, righteous; of the righteous. For the declension of the word *ašavan-* see Jack. Av. Gram. § 313. Pah. Ver. ī ahroβān.

*raocanhəm-* acc. sg. of *raocanh-* adj. bright, shining; qualifying the noun *vahištəm ahūm*, Skt. रोचिषम्. Note that the same word stands for the noun in Avesta, meaning 'light, day-light', derived from  $\sqrt{ruc}$ , to shine, to be bright. Pah. Ver. rōšn.

*vīspō-šāθrəm-* acc. sg. m. of *vīspō-šāθra-* adj. all-comfortable, having or bestowing all joy or fortune, all-glorious; derived from *vīspa-* Skt. विश्व- all and *šāθra-* comfort, ease. See Y. 9.19. Pah. Ver. hamāk-šārīh.

*zazə-buye-* inf. in order to gain; derived from *zazə-* nom. sg. of the pr. part. Par. of  $\sqrt{haz}$ - to obtain, to get, to win, to gain; Skt. सहते, साहान्; (Barth. Air. Wb. 1795); pr. *za-*, *zaz-*; pft. *zaz-* cf. Y. 30.10; *yōi zazənti vaṇhāu sravahi* = "who get themselves good names" (Barth.); "as they continually strive after a good name" (I. J. S. Taraporewala, Divine Songs of Zaratustra p. 164). cf. Āfrināyān Artāk fravaxš. I.11 : *zazə-buye vaṇhāuca mižde*, *vaṇhāuca sravahe*, *urunaēca darəye havəṇhe*. cf. Fr. Darm. 3 : *nōiṭ cahmi zazva yō nōiṭ urune zazva* : "he has not won anything who has not won (anything) for his soul" (Karl Hoffmann. See my Introduction to Avesta in Devanāgarī Script. Part III. Vendidad and Fragments, Pune. 1978 p. 53). It may be noted that the object is not expressed in the accusative case but in the locative case. This construction is at variance with that of Vedic *sah-* to win, to gain, which is always construed with the accusative. Kanga (Av. Dict. p. 199) explains *zazə-* as common noun neuter from *zā-* to obtain, to procure and translates "gain, obtaining", the stem being reduplicated and used as a noun. He translates the phrase *zazə buye* by 'I may obtain'. Pah. Ver. griftār bavānī, 'may I be the holder or seizer' with the gloss *kū ō šāš kunānī*, i. e., 'I will appropriate, I will make my own'. Pah. Ver. derives the Av. word from inf. griftan, 'to hold, to seize'.

*vaṇhāuca-* loc. sg. of *vaṇhu-* adj. nt. good, excellent. See Reichelt Aw. Elem. § 364. Pah. Ver. ān ī vēh.

*mižde-* loc. sg. of *mižda-* sb. nt. reward; Skt. मीढ-; *miždavaṇt-* adj. possessed of reward, worthy of reward. This word should be distinguished from Av. *myazda-* meaning 'votive offerings of fruits, flowers, water, dry fruits'. In the Avesta Mss. this word *mižda* is mixed up with Av. *myazda* and thus occasions confusion. See Taraporewala, Divine Songs of Zaratustra, 1951, p. 360. Pah. Ver. *mīzd*, a mere transcription of the Av. word with a gloss *ānōd*, meaning 'thither, there', i. e., 'in the spiritual world'.



*sravahe-* loc. sg. of *sravah-* *sravaṇh-* sb. nt. Skt. श्रवस्; (1) fame, renown, (2) doctrine, sacred verse; from √*sru-* to hear, to listen. Pah. Ver. *husravīh*, 'good renown' with a gloss *ēdar-* i. e. 'hither, here'. In Yasna Hā 30, Pahlavi translator translates the Av. word by *nāmikīh* and Neryosang gives *kīrtih* in Skt. Version.

*urunaēca-* dat. sg. of *urvan-* *urun-* sb. m. soul, the immortal spirit of man, giving freedom of will to choose good or evil and responsible for the actions committed in this world for the soul; *ca-* encl. particle, and. Pah. Ver. *rōβān-ič*.

*darāle-* loc. sg. of *darāla-* *darəga-* adj. long. Skt. दीर्घ-. Pah. Ver. *dēr*.

*havaṇhe-* loc. sg. of *havaṇha-* ( \* *havaṇhva-* ) good life, blessedness, happiness, beautitude; derived from *hu-* *hv-* good and *aṇhu-* life ( Barth. ). Kanga ( Av. Dict. p. 583 ) takes *havaṇhe-* as loc. sg. of *havaṇha-* sb. nt. and translates " happiness, comfort, joy, tranquility ". cf. Yt. 10.5 *havaṇhāi-* dat. sg. " for a good existence, for a comfortable existence " and Yt. 10.65 *havaṇhō-dā* ' giver of comfortable existence, comfort-bestowing '. Pah. Ver. *hu-aṣīh*, ' tranquility of conscience, good conscience ' with a gloss *nēv-dēlīh* *pat čayān-vitarī* i. e. ' stout-heartedness at the Bridge of Separator- Cīvat Bridge '.

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## Text

*Vīspaēibyō sastiṁ baraiti ātarš Mazda Ahurahe, yaēibyō aēm hqm-  
-pacāite xšqfnīmca sūirīmca. Vīspaēibyō haca izyeite hu-bərətīmca, ušta-  
-bəratīmca, vaṇta-bəratīmca, Spitama !*

## Translation

The Fire of Ahura Mazda conveys the admonition to all, for whom this ( one ) cooks the night-meal and morning-meal; from all he desires a good gift, a desired offering and offering of respect or homage, O Spitama !

## Notes

*vīspaēibyō-* dat. pl. of *vīspa-* adj. all, every; whole; entire; unto all. Skt. विश्व-; OPer. Insrc. *vīsa-*. Pah. *vīsp*. When the word is used as abl. pl. it means ' from all ', ' from the entire '. See below in this Para. Pah. Ver. *harvīsp*; variant *harvistēn*.

*sastiṁ-* acc. pl. of *sasti-* sb. f. praise, command, order, admonition; Skt. शस्ति-; derived from √*śah-* ( Skt. शंसति, शस्त ) to utter, to proclaim, to announce, to make manifest. Pah. Ver. *gōβīšn*, ' word, utterance '.



*baraiti-* pr. 3 sg. Par. of  $\sqrt{\text{bār-}}$  to bear, to carry; cl. 1; Skt  $\sqrt{\text{भृ-}}$ ; carries, brings, conveys. Pah. Ver. barad, 'he brings, he carries'. For the conjugation of  $\sqrt{\text{bār-}}$  bar- see Jack. Av. Gram. § 482-488 pp. 142-146.

*yaēibyo-* dat. / abl. pl. of *ya-* rel. pron. m. for whom. Skt. येभ्यः. For the rel. pron. *ya-* 'who, which' see Jack. Av. Gram. § 399-405 pp. 113-115. Pah. Ver. \*kē-šān pat. Text gives kē ōyšān pat.

*aēm-* (i. e. ayēm) nom. sg. of dem. pron. m. nt. this. Skt. अयम्. See Jack. Av. Gram. § 422-431 pp. 120-122. Pah. Ver. ān. 'that, he'.

*hqm- pačāite-* pr. subj. 3 sg. Ātm. of  $\sqrt{\text{pac-}}$  to cook with *ham-* pref. will cook; Skt. पच-. Pah. poxtan. See Y. 9.11. *pacata*, 'cooked'. Pah. Ver. *ham- pačēnd*, pr. 3 pl.

*xšāfīmca-* acc. sg. of *xšāfnya-* sb. nt. from *xšapan-* *xšāfn-* sb. night; night-meal, supper. Pah. Ver. šām.

*sūirīmca-* acc. sg. of *sūirya-* sb. nt. morning-meal, breakfast; derived from svar-. Pah. Ver. sūr, 'banquet, feast, entertainment'.

*vīspaēibyo-* abl. pl. of *vīspa-* adj. all, every, whole, entire; Skt. विश्व-; from all. See notes above. Pah. Ver. hač harvīsp.

*haca-* prep. from; Skt. सच्च; GAv. hacā; prep. 'at, by, together with'; prep. with abl. 'from (of place and time)'; 'by (of agent)'; 'on account of, owing to, because of (of cause)'; according to (of manner). Pah. Ver. hač.

*izyeite-* pr. 3 sg. Ātm. of  $\sqrt{\text{āz-}}$  to wish, to desire, to long for; he desires, he solicits; Skt. ईह- ईहेते. cf. Y. 33.6: *izyā* = 'do I desire'; also Y. 49.3; Yt. 19.51 and Vištāsp Yt. 29: *izyeiti*. Pah. Ver. kāmak sahēt.

*hu-bərətīmca-* acc. sg. of *hu-bərəti-* sb. f. good offering; from *hu-* Skt. शु- good + *bərəti-* offering, gift; from  $\sqrt{\text{bār-}}$  bar- Skt. भृ- to bear, to carry. See Y. 60.6 and Y. 68.14. Pah. Ver. *hu-barišnīh*.

*ušta-bərətīmca-* acc. sg. of *ušta-bərəti-* sb. f. desired offering; a wished for offering; *ušta-* ppp. from  $\sqrt{\text{vas-}}$  to wish, to desire and *bərəti-* offering, gift. See Y. 60.6 above. Pah. Ver. *nēvak barišnīh* = 'an excellent offering'.

*van̄ta-bərətīmca-* acc. sg. of *van̄ta-bərəti-* sb. f. meaning friendly offering, offering of respect or affection; *van̄ta-* ppp. of  $\sqrt{\text{van-}}$  to excel, to surpass, to wish + *bərəti-* gift, offering. Pah. Ver. *adyār-barišnīh* 'friendly or helping offering'.

*Spitama-* voc. sg. of *Spitama-* sb. m. patronym, descendant of *Spitama*. *Spitama* was the birthname of the Prophet *Zarathuštra*, after his ancestor and founder of that branch of the royal family of Ancient Iran. The name probably signifies "very white" and it is a sort of superl. of \*spit- from which are derived Av. *spiti-* and Skt. श्वेत-.



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## Text

*Vīspanqm para-carəntəm Ātarš zasta ādiḍaya : ' Cim haxa hašē baraiti  
fracarəθwā armaēšāiḍe ? '*

[ *Ātrəm spəntəm yazamaide, taxməm +han̄təm raθaēštārəm.* ]

## Translation

The Fire looks at the hands of all passers-by ( saying ) : ' What does the friend who moves forward bring to the friend sitting quietly ? '

[ We worship the beneficent Fire, the strong and sound warrior. ]

## Notes

*vīspanqm*— gen. pl. of *vīspa*- adj. all. Skt. विश्व-; of all. See *vīspāēbyo*- in para 7 above. Pah. Ver. *ō harvistēn*.

*para-carəntəm*— gen. pl. of *para-carənt*- pr. part. Par. of *√car*- with *para*- pref. to pass, to go by; of the passers by. cf. Skt. चरति; *√car*- to walk, to move, to go about; pr. *cara*- *caraya*; with pref. *ā*- to go, to come to ( acc. ); with pref. *para*- to go by, to pass; with pref. *frā*- to wander; with pref. *vi*- to walk to and fro. Pah. Ver. *bē-frāč-raftārān martōmān* = ' men who are the passers-by '.

*zasta*— acc. du. of *zast*- sb. m. hand; two hands; Skt. हस्त-. In Av. the word *zasta*- is employed for the hand of good- Āhuric beings while the word *gav*- is employed for the hands of Āhrimanic being. Pah. Ver. *ān ī dast*.

*ādiḍaya*— pft. 3 sg. Par. of *√dī*- to see, to look at, with *ā*- pref.; has looked at; Skt. दी- देख-; pr. *diḍā*- *diḍi*- *daidy*-; pft. *diḍi*- *diḍay*-; ppp. *dīta*-. Pah. Ver. *nikirēt*.

*cim*— acc. sg. of the interrog. pron. *ka*- m. nt. Skt. किम्; what. See Jack. Av. Gram. § 407 p. 116. Pah. Ver. *čē*.

*haxa*— nom. sg. of *haxi*- *haši*- *haš*- sb. m. friend, companion. Skt. सखी; nom. sg. *haxa* ( V. 18.26 ); acc. sg. *haxāim* ( i. e. *haxam*. Y. 46. 13 ); inst. sg. *haša*; dat. sg. *haše*; nom. acc. and voc. du. *haša*; nom. pl. *haxayō*, *haxaya* ( V. 4.44; Vīštāsp Yt. 24.10 ); acc. pl. *haxayō*, *haxaya* ( Yt. 19.95,89 ); gen. pl. *hašām*. See Jack, Av. Gram. § 256 and Whitney Skt. Gram. 343. Kanga Av. Dict. p. 567 and Barth. Air. Wb. 1744. Pah. Ver. *hamhāk*, *hamxāk*, which is further explained by the gloss *dōst*.

*fracarəθwā*— nom. sg. of *fracarəθwant*- adj. lit. one who moves forward;



\**fracarət-* + *vant-* suf.  $\sqrt{\text{car-}}$  to move, with *pra-* pref. See Kanga Av. Gram. § 563. Pah. Ver. *frāč-raftār* [ *martōm* ] 'the man who passes by to'.

*armaēšāide-* dat. sg. of *armaēšād-* adj. sitting quietly; derived from *armaē*, quietly, still +  $\sqrt{\text{haδ}}$ , *šaδ-* to sit. cf. Av. *armaē-štā- arəmaē-štā-* adj. standing still, stagnant (of waters). Pah. Ver. *Ō ōy ī armēšt*, which is further explained by the gloss *ātaxš-* 'fire'.

*ātrəm-* acc. sg. of *ātar-* fire. Pah. Ver. *ātaxš*.

*spəntəm-* acc. sg. of *spənta-* bountiful, beneficent. Pah. Ver. *aβžōnik*.

*yazamaide-* pr. 1 pl. Ātm. of  $\sqrt{\text{yaz-}}$  to worship; cl. 1; we worship. Pah. Ver. *yazom*.

*taxməm-* acc. sg. of *taxma-* adj. strong, powerful, bold, sturdy; from  $\sqrt{\text{tak-}}$  to endure, to last long, to be swift, to be brave, Skt. *तक्-* + *ma-* suf; *tašyāṇh-* compar. more powerful, stronger; *tañcišta-* superl. bravest, most powerful. See Y. 9.15. cf. Pers. *tahm*. Pah. Ver. *takik*.

*hañtəm-* acc. sg. of *hañt-* (1) able, efficient, capable, sound, good. Skt. *हन्त-*; (2) extant, real; pr. part. of  $\sqrt{\text{ah-}}$  to be, to exist. cf. Kanga Av. Dict. p. 572-73 s. v. *hañt-*. Pah. Ver. *hast*.

*raθaēštārəm-* acc. sg. of *raθaēštar-* sb. m. a warrior; lit. one who stands on the chariot; *raθaē-* chariot + *star-* stander, one who stands; name of the second of the four classes of the Ancient Iranians. cf. also *raθaē-štā- raθōi-štā-* Skt. *रथेष्टा-*. See Jack. Av. Gram. § 248 and § 330. Pah. Ver. *artēštār*.

I regard this last line of this para an interpolation viz. *Ātrəm spəntəm yazamaide, taxməm, hañtəm, raθaēštārəm*, i. e. we worship the Fire beneficent, powerful, extant or real warrior. Its Pah. Ver. is as under : *Ātaxš aβžōnik yazom kē takik hast, kē artēštār* [ <Hast kē ēton> *gōβēt* <ku> *tan-aš armēšt ut aš mēnōk artēštār* ] meaning 'I worship the beneficent Fire, which is strong and which is a warrior-like [ There is someone who says thus : His body is infirm but his spirit is warrior-like ]. Prof. Geldner omits this line in his Avesta Edition. Regarding the word *hañtəm*, I think it is a corrupt form of word, like *šarənaṇhañtəm, tafnaṇuḥaṇtəm, varəcaṇuḥañtəm*, meaning 'glorious, possessed of warmth, vigorous or energetic'. It seems that the word in question is left incomplete ... *hañəm*.

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## Text

*Āaṭ yezi-šē aēm baraiti aēsməm vā ašaya bəratəm, barəsmā vā ašaya frastarətm, urvərəm vā Haδānaēpatəm, ā hē pascaēta frīnaiti Ātarš Mazdā Ahurahe xšnūtō a-ṭbištō haṭdaṇhum.*



## Translation

Then if he brings unto him either fuel rightly brought, or Barəsmān holily-spread, or the plant Haḍanaəpata, the Fire of Ahura Mazda, pleased, unoffended, gives a blessing to him in fulfilment of his wish ( or sincerely ).

## Notes

*ātaš-* adv. then, thereupon, since that time, but; Skt. आत; cf. *āta yaṭ* ' when '. See Kanga Av. Dict. p. 74-75. Pah. Ver. here omits translating this word. This word is generally translated into Pahlavi viz. *ēton*, *āngāh*, *čē*.

*yezi-* (1) conj. if ( conditional ); when, as soon as ( temporal ) (2) *yezi* conj. ( *yaṭ + zi* ) as, because ( causal ), whether, if, ( indirect question ) (3) *yezi nōit*, adv. if not, else, otherwise, on the contrary. We have in Avesta besides *yeḍi- yeiḍi-* conj. meaning ' if, in case ( conditional ), which agrees with Skt. यदि and OPer. Inscr. *yadiy*. Pah. Ver. *hakar*.

*š-* dat. sg. of third per. pron. m. unto him. See Jack. Av. Gram. §§ 394-396 p. 113. Pah. Ver. *ō ōy*.

*āēm-* ( i. e. *ayəm-* ) nom. sg. of dem. pron. m. nt. this; Skt. अयम्. See Jack. Av. Gram. § 422-431 pp. 120-122. Pah. Ver. *ān*, ' that, he '. See para 7 above.

*baraiti-* pr. 3 sg. Par. of *√barə-* bar- to carry, to bring; cl. 1; Skt. *√भृ-*; he brings, he carries. See para 8 above. Pah. Ver. *barad*.

*aēsmām-* acc. sg. of *aēsmā-* sb. m. ( pl. and sg. collectively ) fire-wood, fuel. cf. Skt. इन्धते. This word should be distinguished from *aēšma-* sb. m. ' wrath, fury, anger, demon of wrath, who is represented as having the seven principal vices and he is one of the chief among demons'. The anger due to drunkenness or intoxication is also personified as *Aēšma* ( derived from *√aēs-* to put oneself in rapid motion ). Pah. Ver. *əsm-* a mere transcription of Avesta. See *aēsmō-zasta-* adj. ' having fire-wood in the hand ' in para 2 above.

*vā...vā-* conjunction or disjunctive particle, either ... or; *vā* only means ' or, else '; Skt. वा ... वा. See Jack. Av. Gram. § 739 p. 205. Pah. Ver. omits translating the word here.

*ašaya-* loc. sg. of *aša-* sb. nt. truth, righteousness, holiness; in truth, in righteousness; Skt. ऋत-. Pah. Ver. *pat ahrāḍih*, *pat ahrāyih*. ' with righteousness '.



*baratəm-* acc. sg. of *barəta-* ppp. of  $\sqrt{\text{barə-}}$  bar- to bear, to carry, to bring; brought, borne, carried. Pah. Ver. *bōrēt* wrongly for *bōrt*, *būrt*.

*barəsma-* acc. sg. of *barəsman-* sb. nt. designation of the bundle of sacred twigs used at the religious ceremonies. The *barəsman* twigs were twigs of the Haoma plant or of the Pomegranate used in certain ceremonies. They are first laid out and then tied up in bundles. The number varies according to the ceremony to be performed. Now a days, brass or silver wires are used in place of the twigs. The phrase *barəsman starəta* reminds the बर्हिषः स्तु- of the Vedas. Pah. Ver. ut barsom-ič, 'and also, Barsam'.

*frastarətəm-* acc. sg. of *frastarəta-* ppp. of  $\sqrt{\text{stərə-}}$  to spread, with *frā-* pref. Skt.  $\text{प्र-}$ ; spread. Pah. Ver. *frāč vistart*.

*urvarəm-* acc. sg. of *urvarā-* sb. f. plant, tree. cf. *urvarō-ciθra-* adj. 'containing the seed of the plants'; *urvarō-straya-* sb. m. 'cutting down the plants, the name of the sinful action'. Pah. Ver. *ōrvar-ūrvar*.

*haḍānāzpatəm-* acc. sg. of *haḍānāzpatā-* sb. f. name of a odoriferous plant mentioned as acceptable fuel for the sacred fire; a kind of perfume; the tree pomegranate, scent for fumigation. Pah. Ver. *haḍānapāk*, a mere transcription of the Avesta. See Barth. Air. Wb. 1758-59, Kanga. Av. Dict. p. 576.

*ā . frīnaiti-* pr. 3 sg. Par. of  $\sqrt{\text{frī-}}$  with pref. *ā-* to satisfy, to bless, to propitiate; cl. 9; he blesses, he gives a blessing. See *āfrīnāmi* in para 1 above. Pah. Ver. *āfrīnēt*.

*hē-* dat. sg. of third per. pron. unto him, to him. Pah. Ver. *ān*.

*pascaṭta-* adv. then, afterwards, thereupon; derived from *pasca*, adv. 'behind' (of space); then, afterwards (of time); prep. with acc. 'behind, after'; Skt.  $\text{पश्च-}$ . Pah. Ver. *Pas*.

*xšnūtō-* nom. sg. of *xšnūta-* ppp. of  $\sqrt{\text{xšnu-}}$  to please, to propitiate; pleased, propitiated; pr. *xšnu-*; *kuxšnu-*; des. *ciḥxšnuša-*; iter. *xšnāvaya-*; *š-aor*. *xšnaoš-*; ppp. *xšnūta-*; *xšnaoθra-* sb. nt. propitiation, pleasure, satisfaction; *xšnaoma-* sb. nt. satisfaction, blessing. Pah. Ver. *xšnūt*.

*a- tbištō-* nom. sg. of *a-tbišta-* ppp. of  $\sqrt{\text{tbiš-}}$  to torment, to offend, with *a-* neg. part. not; not offended, not tormented. cf. Skt.  $\text{द्विषन्ति, द्विष्ट-}$ ; pr. (iter.) *tbaēšaya-*; *tbaēšah-* Skt.  $\text{द्वेष-}$  hatred, enmity, offence. cf. *tbaēšō-taurvan-* adj. overcoming the malice and *tbaēšō-paršta-* adj. maliciously arked. Pah. Ver. *abišt*



*ha'īḍaṇhum*— acc. sg. of *ha-īḍaṇhu*, *ha-īḍaṇha*-adv. ( *avyayībhāva*-comp. ) lit. ' accompanied by the objects of the prayer ' ; *ha* + *īḍaṇha*- sb. m. prayer, object of the prayer, from  $\sqrt{\text{gaḍ-}}$  to request, to ask for, to pray for; with or by granting the prayer ( Barth, Air. Wb. 1743 ). This word occurs in V. 19.26 where the text runs as under : *ahmāi ātarś āfrīnāt xṣnūtō a-tīḥtō ha'īḍaṇham*. Geldner translates " satisfied conscience ". Kanga ( Av. Dict. p. 567 ) translates, " satisfied, pleased or rendering assistance " from  $\sqrt{\text{hac-}}$  to follow. Barth. follows the reading *ha'īḍaṇham* as given in V.18.26. Dastur Dr. Dhalla translates, " in fulfilment of his wish ". The word as it stands is made up of *ha* + *īḍaṇh*- from  $\sqrt{\text{gaḍ-}}$  to beseech, to request, to pray for + *ahu*-conscience, heart and would mean ' with sincerity, conscientiously '. Hence I translate it by ' with sincerity, conscientiously '. Pah. Ver. *sēr*, *sa'īr*- ' satiated, satisfied '. Skt. Ver. *trptah*.

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**Text**

*Upa θwā haxšōiṭ gēuš vqθwa;*  
*Upa vīranam pourutās;*  
*Upa θwā vərəzvaitica manō;*  
*Vərəzvaitica haxšōiṭ aṇuha;*  
*Urvāxš- aṇuha gaya ji'laēša tā xšapanō yā jvāhi.*

*Imaṭ Āθrō āfrivanam, yō ahmāi aēsmam baraiti hikūš raocas-pairištqm ašahe bərəja yaozdātē.*

**Translation**

May a flock of cattle attend upon thee !  
 May a multitude of men attend upon thee !  
 May an active mind and an active spirit attend upon thee !  
 Mayest thou live those nights which thou wilt live with a  
 joyous life !

This is the blessing of the Fire ( upon him ) who brings to him fuel, dry, exposed to the light, purified in accordance with the desire of righteousness ( or out of desire for truth ).

**Notes**

*upa ... haxšōiṭ* — opt. 3 sg. Par. of  $\sqrt{\text{hac-}}$  to follow with *upa*-pref. to accompany, adhere or be attached to ( acc. ); cl. 1; cf. Skt. सचते, सिष्यति, सक्षत्. cf. V. 18.27; may attend upon; pr. *hac-*, *sk-*, *haca-*, *hiš-*, *hac-* *hišk-*, *haxša-*;



des. hixša-; hacaya-; iter. hācaya-; ppp. haxta-; pr. part. Ātm. hacimna-. See haxšaya- opt. 1 sg. Ātm. 'I will lead, I will incite' Y.60.10. See Kanga Av. Dict. p. 568. Pah. Ver. apar ā-rōṣāt- 'may go on, may proceed' which is further explained by the gloss ku-t bavāt, i. e. 'may it accrue unto thee'.

θwā- acc. sg. of second per. pron. thee. Pah. Ver. ō ī tō.

gēnś- gen. sg. of gao- sb. m. f. bull, cow, cattle. Skt. गो-. See Jack, Av. Gram. § 278 for the declension of this word. Pah. Ver. ān ī gōspandān.

vaθwa- nom. sg. of vaθwā- sb. f. a herd, a flock (of animals); a multitude (of men); also vaθwa- sb. nt. cf. hvaθwō Y.9.4 = 'possessing large flocks'; vaθwaeša- sb. m. lit. 'being after the herds, foot-pad'; vaθwō-dā- adj. 'bestowing herds'. Yt. 10.65; vaθwō-frāḍana- adj. 'herd-increasing', Y. 65.1; Yt. 5.1. Pah. Ver. ramak.

vīranam- gen. pl. of vīra- sb. m. man, especially a warrior; Skt. वीर-. Pah. Ver. ān ī vīrān.

pourutās- nom. sg. of pouru-tāt- sb. f. multitude, great number; derived from pouru- many + tāt- noun suf. "This suf. tāt makes feminine abstracts. Its independent origin is shown, for example, in Av. yavaēcatāite- beside yavaētāitaēca (Y. 62. 6; Yt. 13.50)." A few examples are uparatāt- sb. f. 'supremacy'. Skt. उपरतात्; haurvatāt- sb. f. 'perfection, wholeness, completeness'. Skt. सर्वतात्; aməratāt- sb. f. 'immortality'. See Jack. Av. Gram. § 842 and Whitney Skt. Gram. 1238. p. 232. Av. pouru- paouru- paura- adj. Skt. पुरः, much, abundant, many; as adv. it means 'much, abundantly'. Pah. Ver. purr-rōṣišnīh. The text should be read thus: upa θwā haxšōit vīranam pourutās.

varəzvatca- nom. sg. of varəzvañt- adj. nt. working, active, keen; from √varəz, varəz- to work, to perform, to effect; pr. varəz-, varəz-; des. vīvarəša-; fut. varəšya-, varəzya-; iter. varəzaya-; pft. vavarəz-, vāvarəz-; s-aor. varəš-; varəzyah- sb. nt. 'working, doing'; ppp. varšta-; inf. varəzyeldyāi-; with pref. aiwi- to till, to cultivate; with pref. us- to suffer (a punishment), to undo a fault; with pref. frā- to commit, with pref. nī to do violence (hazō) to (acc.). Pah. Ver. haxtāt kāmak = may a desire arise.

manō- nom. sg. of manah- manah- sb. nt. mind; from √man- to think + aṇh- ah- noun suf. Skt. मनस्. Pah. Ver. pat mēnišn, 'in the mind'.

varəzvaitica- nom. sg. of varəzvati- adj. f. active, working; qualifying the noun aṇhvā- spirit, energy, vital strength. Pah. Ver. kāmak < haxtāt >.



*aṇuḥa-* nom. sg. of *aṇhvā-* sb. f. life, spirit, energy, vital strength; from  $\sqrt{hu-}$  to urge, to impel, to incite; cf. Skt. सुवृत्ति, सूतः; acc. sg. *aṇhvam*, V. 5.21; V.18.19, 21, 22; Yt.8( Tīr. Yašt ).54. Pah. Ver. pat aṣ, 'through the conscience'.

*urvāxš-aṇuḥa* - inst. sg. of *urvāxš-aṇhvā-* adj. of cheerful spirit; derived from *urvāxš-*, from *urvāxšant-* adj. cheerful, joyful + *aṇhvā-* energy, vital strength; with a joyous life, with a cheerful spirit, with a joyous conscience;  $\sqrt{urvāz-}$  (from  $\sqrt{urvād-}$  by addition of s), to be joyful or glad about, to rejoice in; cf. the word *urvāxš-uxti*, sb. f. 'shout of joy'. Pah. Ver. *urvāxman-aṣ*.

*gaya-* inst. sg. of *gaya-* sb. m. life; from  $\sqrt{gi-}$  ji- to live; pr. *jiṇay-*, *jva-*; with a life. Pah. Ver. pat *gyān*.

*jiṇaēša-* opt. 2 sg. Ātm. of  $\sqrt{gi-}$  ji- to live; cl. 2; pr. *jiṇay-*, *jīva-*, *jva-*; mayest thou live. Pah. Ver. *zīvēy*.

*tā-* acc. pl. of dem. pron. f. those. Pah. Ver. *ān*.

*xšapanō-* acc. pl. of *xšapan-* *xšafn-* sb. f. night; from  $\sqrt{xšap-}$  Skt. ऋक्- to cover up, to veil. There is another word *xšapar-*. See the word *xšafnīmca* above. Pah. Ver. *šap*, ideogram *lilyā*.

*yā-* nom. pl. of rel. pron. f. antecedent to *xšapanō*; which.

*jvāhi-* pr. subjv. 2. sg. Par. of  $\sqrt{gi-}$  ji- to live; thou mayest live, thou wilt live. See the word *jiṇaēša-* above. Pah. Ver. *zīvēy*.

*imaš-* nom. sg. of dem. pron. nt. this; Skt. इदम्. See Jack. Av. Gram. § 422 p. 120-121. Pah. Ver. *ēn*.

*Āθrō-* gen. sg. of *ātar-* sb. m. fire. For declension of the word see Jack. Av. Gram. § 331 p. 95. Pah. Ver. *ān ī ātaxš*.

*āfrivanəm-* acc. sg. of *āfrivana-* sb. nt. blessing, benediction; derived from *āfri-*; cf. Skt. आप्ति- sb. f. blessing + *vana*, from  $\sqrt{van-}$  to win, to desire, to wish. cf. Av. *ā-friti-* sb. f. = blessing and *āfri-vacah-* adj. 'uttering imprecations' in Y.11. (Haoma Yašt) and *dahmō ahmi āfri-vacā* in *Afriū ī Paiṇāmbar Zartōšt-* st. 1 and *Vīštāsp* Yt.1.1. Pah. Ver. *āfrīn*.

*hikuš-* acc. pl. of *hiku-* adj. dry; from  $\sqrt{hic-}$  to make dry; to become dry; cf. Y. 71.8 where the author gives *huškəm aēsməm yaozdātəm hu-pairištəm*. Pah. Ver. *hušk*, a mere transcription of Av. *huška*.



*raocas-pairištā-* acc. pl. of *raocas-pairištā-* adj. selected for burning; derived from *raocas-* light and *pairištā-* ppp. of  $\sqrt{\text{iš-}}$  to seek for, to desire, to wish, to demand; with pref. *pairi-*; *pairi-iš-* to search for, to examine, to test. Hence the word would mean 'examined in the light, tested in the light'. Geldner reads *raocas pairištā-* in Y.62.10 and *NiYāyišn* V.16. (i. e. *Ātaš Niyāyeš*) while in *Vend.* 18.27 Geldner gives the text *raocas-pairištām*, cf. *pairištānam* *Vend.* 14.2; 18.71; and *Yt.* 13.71 and *Āfrīnāyān Gāhambār* 4. See the phrase *dahmō-pairištā-* in Y. 65.10 = 'examined by a pious man'; *dāityō-pairištā* = 'properly tested'; *hu-pairištā-* Y.71.8 = 'well-examined', well- tested. *Pah.* Ver. *pat rošnīh nikērīt*.

*ašahc-* gen. sg. of *aša-* sb. nt. truth, righteousness, Skt. ऋत; a cardinal-word which figures most prominently in the *Gāthās* is *Aša*. Its most familiar and widely known Iranian variant is *arta*, *arata*, equivalent to the Vedic ऋत-. Righteousness is the pivot around which the ethics of *Zarathuštra* revolves. *Aša* is the highest word in the Zoroastrian terminology and its derivative *ašavan-* forms the epithet of the man who is most saintly. The *Gāthās* speak of the path of *Aša*- Truth, Righteousness which leads to Paradise. Fire is the visible symbol of righteousness. *Pah.* Ver. *ahrādih*.

*bərəja-* inst. sg. of *bərəja-* sb. nt. desire, wish, blessing; with the desire, with the blessing. cf. *bərəja-* V. 18.27; Y. 15.1; Y. 62.10; *Vīsparad* 6.1; *Yt.* 10 ( *Mīhr Yt.* ).12 and *Ušahin Gāh-* *Gāh* 5.6. Barth. translates Av. *bərəja* as "rite or ritual of the religion". Ilya Gershevitch ( *The Avestan Hymn to Miθra- Yašt* X, Cambridge, 1959 p. 236 ) remarks: "After Henning's convincing identification of Ved. *brahman* with OPers. *brazman-* and MPers. *brahm* ( *TPS* 1944, 108 sqq. ) there is no justification of for maintaining Bth.'s translation of Av. *bərəg-* as rite, which was based on his etymological connection of this word with Ved. *bráhman*. On the other hand, since *Pah.* *ārzū(k)* 'desire' by which Av. *bərəg-* is translated, belongs etymologically to the Av. present stem *bərəjaya-* 'to praise' ( which in *Khot.* gives *bulj-* to praise ), as Henning pointed out in *BSOAS* XX. 487, n. 2, there can be little doubt that *bərəg* is simply the root noun of the base *bərəjaya-* with the meaning of *Pah.* *ārzū* < \**ā-bərəj-u*. The close semantic relation of "desire" and "praise" is also met with in derivative of the IE. base\* *lubh-* cf. Engl. love. Germ. Lob. Lith. *llaupsē*, 'praise'. The translation 'desire' which already Spiegel and Darmesteter had adopted for *bərəg-*, suits all passages except A 3.4 where *suškuštama ašahc bərəjō* means 'the most learned pursuers ( lit. desirers ) of Truth; here either *bərəg-* is a noun of agent; or a synthetic compound\* *aša-bərəg-* was resolved into *ašahc bərəg-* on the analogy of the common expression



aśahe bərəja 'out of desire for Truth'. Yō aśahe bərəjyastəmō in N.1 is 'he who most intensely longs for Aśa'. On p.326 *ibid*, Dr. Ilya Gershevitch adds: "Thieme, who accepts Ved. brāhman from all three: OPers. brazman, M. Pers. brahm and Av. bərəg-, proposes for the last, on the assumption of its being connected with Ved. bṛhas (pati), the meaning 'Kraft', and for bərəjaya- 'begrüßen', see ZDMG. 1952.129. In so doing he ignores the Pah. translation ārzū and the obvious conclusions which its etymological relationship with Av. bərəg invite". Hence the phrase aśahe bərəja- means 'in accordance with the desire of righteousness'. Pah. Ver. ārzūk. 'desire, love, longing'.

yaoždātā- acc. pl. of yaoždāta- adj. purified; from √yaoždā- to purify, lit. to prepare for worship, which is itself a comp. verb. See pairi-yaoždaθ-əntəm in Y. 9.1 and yaoždāθrəm in Xarset Niṣāyišn (Niyāyēš). Pah. Ver. yōšdāsr, with a gloss ku pāk i. e. 'clean, pure'.

